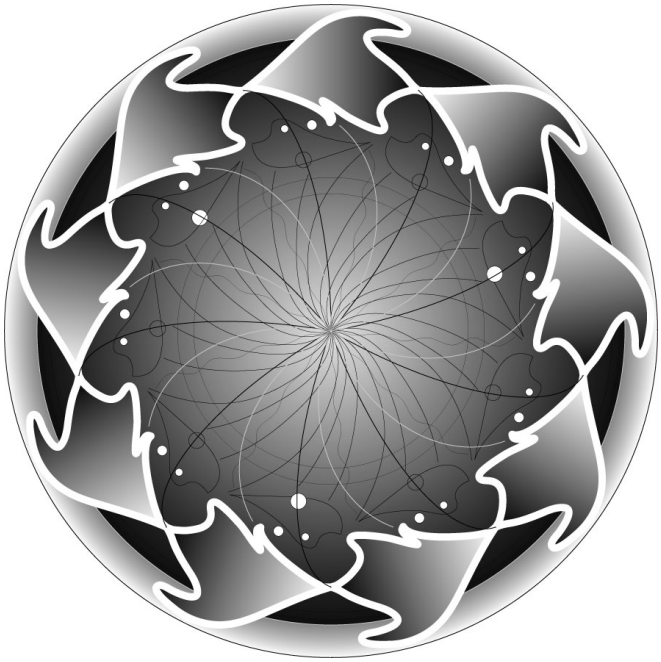
Synesios

On the Logos of Dreams



Juan and Maria Balboa, translators

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PATROLOGIÆ

CURSUS COMPLETUS

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SCRIPTORUMQUE ECCLESIASTICORUM

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ACCURANTE J.-P. MIGNE

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SÆCULUM V.

ΣΥΝΕΣΙΟΥ

ΕΠΙΣΚΟΠΟΥ ΚΥΡΗΝΗΣ

ΤΑ ΕΥΡΙΣΚΟΜΕΝΑ ΠΑΝΤΑ.

—

SYNESII

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OPERA QUÆ EXSTANT OMNIA.

EDITORE ET INTERPRETE DIONYSIO PETAVIO,

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SYNESIOS
ΣΥΝΕΣΙΟΥ

ON THE LOGOS OF DREAMS
ΠΕΡΙ ΛΟΓΟΣ ΕΝΥΠΝΙΩΝ

PREFACE
ΠΡΟΘΕΩΡΙΑ

I suspect that it is a very ancient and Platonic policy to conceal under more familiar
οιμαι λιαν Αρχαιον και Πλατονικον υποθεσεως κρυπτειν υπο φαυλοτερας
subjects , the most serious doctrines in Philosophy , so that the doctrines discovered by toil
προσχηματι τα σπουδαια εν φιλοσοφια , του τα ευρεθεντα μολις
shall not be lost again from human beings , nor be broadcast only to be defiled by the
μητε απολλυσθαι παλιν εξ ανθρωπων , μητε εκκειμενα μολυνεσθαι
profane populace . So it is on the one hand , that this policy has been most zealously pursued
βεβηλοις δημοις . τοινυν μεν οτι Τουτο μαλιστα εζηλωθη
in the present writing . But on the other hand , if this work also happens to conform in every
τω παροντι συγγραμματι : δε Ει τουτου και τυγχανει εξησκηται και περιττως
other way to the ancient way , then those who are acquainted with a Philosophic Nature
τα αλλα εις τον αρχαιον τροπον , οι συνεσομενοι μετα φιλοσοφου φυσεως
will recognize Self .
αν επιγνοιεν αυτω .

α'. (1)

If Dreams are Prophets , and the enigmatic visions They extend in sleep to human beings
Ει υπνοι εισιν προφηται , και τα αινιγματα θεαματα ορεγουσι οναρ τοις ανθρωποις
are Signs of their waking visions , then Dreams will first be Subtle , then They will also ***not*** be clear ,
των εσομενων υπαρ , δε αν ειεν μεν σοφοι , δε αν ουκ ειεν σαφεις .
or of Selves Ingenious and ***not*** obvious . For "*They Contain the life of human beings*
Η αυτων σοφον και το μη σαφες : γαρ εχουσι βιον ανθρωποισιν
that is being concealed by ***The Gods***" (**Hesiod Works &Days 42**) . For on the one hand , it is
Κρυψαντες θεοι . μεν εστιν
indeed **A Divine Good** to obtain Possessions of **The Greatest Value** without toil ; whereas on the
γε θειον αγαθον τυγχανειν των μεγιστων Απονως :
other hand , for human-beings "***The Gods*** *have Set-up Sweat" not only in front* ***Excellence*** *, but also*
δε . . . αρα ανθρωποις θεοι εθηκαν ιδρωτα ουκ μονον προπαροιθεν αρετης , αλλα και
in front of ***All*** *that is* ***Beautiful***" (**Hesiod W&D 287**) . Therefore , Divination will be **The Greatest**
παντων καλων : δε Μαντεια αν ειη το μεγιστον
of **Goods** . For on the one hand , it is That which Knows , and it is Wholly through The
αγαθων : γαρ μεν Τω ειδεναι , και τω ολως της
Gnostic Power , that **God** differs from humans and humans from beasts . Again on the one hand ,
γνωστικω δυναμεως , θεος διαφερει τε ανθρωπου και ανθρωπος θηριου . Αλλα μεν
To **God** , His Nature is Sufficient to Know , while on the other hand , from Divination , humans
εις θεω το η φυσις αρκει γινωσκειν : δε απο μαντειας ανθρωπω
attain to much more than that which is held in common by our physical nature . For the majority
παραγιγνεται πολλαπλασιον προσηκοντος τη κοινη του φυσει . γαρ Ο πολυς
only know the present ; but concerning that which has not yet come to be , they can only guess .
μονον οιδε το παρον , δε περι του μηπω γενομενου στοχαζεται .

Accordingly then , Kalxas was the only one who knew well among all the Greek assembly , . . .
αρα δε Ο Καλχας μονος εις ηπιστατο εν των Πανελληνων εκκλησια ,
"those events that are , those that shall be , and those which were before " (**Iliad I**-70) . And therefore ,
τα τ' εοντα , τα τ' εσσομενα , τ' εοντα προ . Και δε
according to Homer , through this , The Affairs of **The Gods** depend upon The Discernment of **Zeus** ,
αρα Ομηρω δια τουτο τα πραγματα των θεων εξηπται της γνωμης του Διος ,
because "**He** came into Being Before and so **He** Knows More" (**Iliad 13**-355) , doubtless because
οτι . . . γεγονει προτερος και οιδεν πλειονα : δηπου
Self-Knowledge belongs to **The Elder** . For I also think that the reference to age in these
αυτω ειναι τω πρεσβυτερος . γαρ Και οιμαι την συντεινειν ηλικιαν εις τουτο
verses , signifies that to **Know** More comes through time , since to **Know** was accordingly
τοις επεσιν , συμβαινει οτι γινωσκειν πλειω δια τον χρονον , επει το γινωσκειν Ην αρα
Most Precious . But if someone is persuaded by some other verses , that The Leadership of **Zeus**
το τιμιωτατον . δε Ει τις αναπειθεται υφ' ετερων επων την ηγεμονιαν του Διος
is accounted for by the *strength* of his arms , since Homer said , "of which then he is indeed
ειναι λογιζεσθαι ισχυν χειρων , οτι , φησι , . . . ο δ' ηεν γε
better by *force*" (**Odyssey 18**-234) , then this person is acquainted with poetry in a vulgar way , and
φερτερος Βιη , ουτος ωμιλησε τη ποιησει φορτικως , και
has never heard of **The Philosophy** according to **Self** , which relates that **The Gods** are nothing
ανηκοος της φιλοσοφιας κατ' αυτην λεγουσης τους θεους ουδεν
other than **Intellect**/**Mind** . It is in this sense , that *to* the words "**He** was Superior *in Strength*"
αλλο η νους . Ταυτη τοι τω περιειναι κατ' αλκην
the poet has in turn added that "**He** came to be *Before*" , which means that **Zeus** is an *Elder-Born*
το και παλιν προσπερονα γενεη προτερος , λεγων τον Δια αρχεγονωτερον
Intellect . But what else could *The Strength* of **Intellect** be , than **Mindfulness** ? And therefore ,
νουν : δε τι αλλο αν ισχυς νου ειη η φρονησις ; Και ουν
whosoever **The God** is , who is deemed Worthy to Rule **The Other Gods** , it is by Being an
οστις θεος ων αξιουται αρχειν θεων , ων
Intellect , by having an **Abundance** of **Wisdom** that **He** Rules . So that in turn the saying "of which
νους περιουσια σοφιας κρατει , Ωστε και το ο
then **He** is indeed **Better** by Force ," ***Turns back*** and ***Comes-around*** to the same meaning for us ,
δ' γε φερτερος βιη ανακαμπτει και περιισταται εις ταυτο ημιν
that "**He Knows** more" . And through this , the sage is akin to **God** , because he endeavors to be
τω οιδεν Πλειονα . και Δια τουτο ο σοφος οικειος θεω , οτι πειραται ειναι
near **Him** by means of Intuitive-Insight , and so busies himself with Intellection , inasmuch as
συνεγγυς τη γνωσει , και πραγματευεται περι νοησιν , η
It Is ***In The Way*** of **The Divine Ousia** .
το θειον ουσιωται .

β'. (2)

On the one hand , *selves* show that **Divination** is among **The Best Pursuits** that
μεν Αυται αποδειξεις του μαντειας ειναι εν τοις αριστοις επιτηδευομενων
exist for human beings . If on the one hand , ***All*** *living beings* were *signs* appearing through all beings ,
των εστων ανθρωποις . Ει μεν παντα τοις ουσι σημαινει δια παντων ,
insofar as *we are* siblings/relatives living in **One Living-Being** ;**The Kosmos** , then *these* are
ατε οντων των αδελφων εν ενι ζωω , τω κοσμω , δε ταυτα εστι
also like *letters*/*characters* of every kind , as if *they* existed in a **Book** , like Phoenician *letters* ,
και γραμματα παντοδαπα καθαπερ εν βιβλιω , μεν Φοινικια τα ,

or Egyptian *characters* , and even Assyrian *ones* . Thus the sage recognizes ; thus the sage studies
δε Αιγυπτια τα , και αλλα Ασσυρια , δε ο σοφος αναγινωσκει , δε σοφος μαθων
his nature , while others study , other things ; this one more , but the other less . Just as one learns
ο φυσει : και αλλος αλλα , και ο μεν μαλλον , ο δε ηττον , ωσπερ ο μεν
only syllables , while another learns the complete phrase , while yet another Comprehends **The**
κατα συλλαβας , δε ο την αθροαν λεξιν , δε ο τον
Complete Logos . In this way , the wise see that which is going to be ; some by knowing The
ομου λογον : – ουτως σοφοι ορωσι το μελλον , οι μεν ειδοτες
Stars , others The Fixed Stars , and yet others the comets/fire-balls that shoot across the sky .
αστρα , αλλος τα μενοντα , και αλλος τα πυρσα τα διαττοντα ,
Then there are those who read the signs in the entrails of their victims , or who listen to the cries
δε οι αναγνοντες εν σπλαγχνοις αυτα δε οι εν κλαγγαις
of birds or who watch their habitations and their flight . And then to others things that they call
ορνιθων και καθεδραις και πτησεσι . και δε Τοις τα καλουμενα
signs/symbols are manifest indications/characters of things that are to be , as voices and even
συμβολα εστιν αριδηλα γραμματα των εσομενων , φωναι τε και
encounters that come to be for other purposes ; for all things have a significance for everyone .
συγκυρησεις γενομεναι επ' αλλω , παντων οντων σημαντικων απασι ,
So that if wisdom were imparted to birds , then they would devise an art from human beings ,
Ωστ' ει σοφια ην παρ' ορνισιν , αν συνεστησαντο τεχνην εξ ανθρωπων ,
just as we do from selves , for divining the future . For we are to them , just as they are to us ;
ωσπερ ημεις εξ αυτων , επι το εσομενον . γαρ Και ημεις εκεινοις , ωσπερ εκεινοι ημιν ,
in every way young and very old and in every way fortunate . For I believe , that ***All*** of *The*
παννεοι και προπαλαιοι και πανδεξιοι . γαρ οιμαι του
Sympathetic Parts of **This Whole Being *are Bound by* One Breath** and Properly Care for *Each-other* ,
συμπαθους τα τουτου παντος οντος Εδει συμπνου τε και προσηκειν μελη αλληλοις ,
inasmuch as *they* happen to care for **One Whole** . And so perhaps the spells of the magicians may
ατε τυγχανοντα μελη ενος ολου . Και μη ποτε αι ιυγγες μαγων
be like *Selves* . For spells are cast from one another , just like signs are transmitted . And so , the
αυται : γαρ θελγεται παρ' αλληλων ωσπερ και σημαινεται : και
sage is one who knows ***The Kinship*** of *The Parts* of **The Kosmos** . For he attracts one by another ;
σοφος ο ειδως την συγγενειαν των μερων του κοσμου . γαρ Ελκει αλλο δι' αλλου ,
by having pledges/tokens/securities present to him of things which are for the most part , *far away* ,
εχων ενεχυρα παροντα των πλειστον απεοντων ,
such as voices , material things , and figures . Just as in ourselves , when the bowel suffers ,
και φωνας και υλας και σχηματα . Ωσπερ εν υμιν σπλαγχνου παθοντος
another part suffers along with it ; so also an injury to the finger settles in the groin (**Rep 462**B) ,
αλλο συμπεπονθε , και το κακον του δακτυλου απερειδεται εις τον βουβωνα ,
while all the organs in between do not suffer at all ; for they both belong to one living being ,
πολλων των μεταξυ μη παθοντων : γαρ αμφω ην ενος ζωου ,
and they have that ***Special Relationship*** that ***Binds*** *Selves* more than the other organs . And surely
και εστιν τι προς αλληλα αυτοις μαλλον ετερων . Και δη
then , of **Those Gods** who are in **This Kosmos** , a certain stone and herb/plant may be properly
των εισω ενθενδε του κοσμου τινι λιθος και βοτανη προσηκει
offered to a **God** , who in sympathizing with these , yields to **Their Nature** and is thus enchanted .
θεω , οις ομοιοπαθων εικει τη φυσει και γοητευεται .

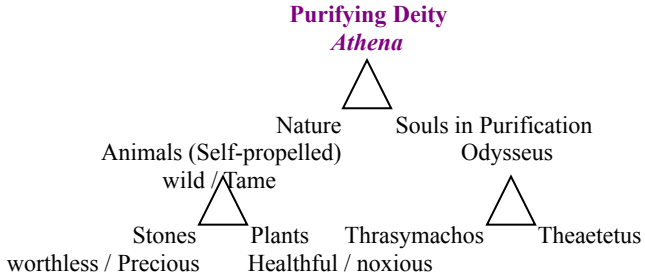
[[Consider the following on Sympathy]]

The Elements of Theology

Proposition 145

The Distinctive Character of Every Divine Order
η ιδιοτης Πασης θειας ταξεως
Constantly Travels through All Secondary Natures ,
φοιτα δια παντων των δευτερων ,
And bestows Itself to all the subordinate Genera of Beings .
και διδωσιν εαυτην απασι καταδεεστεροις γενεσιν .

For if Beings such as these proceed , as far as and to the extent which The Regulating Orders of The Gods Advance ,
γαρ ει τα οντα τοσουτου προεισιν , αχρι και εως ου οι διοκοσμοι των θεων προεληλυθασιν ,
then , there is a **Supernally-Illuminated Distinctive Character** of The Divine Powers in Every Genus of Beings .
εστιν ανωθεν ελλαμπομενη η ιδιοτης των θειων δυναμεων εν εκαστοις γενεσιν ,
For each being is provided with **That Characteristic Peculiarity** , from its Appropriate Proximate Cause ,
γαρ εκαστον κομιζεται την ιδιοτητα , απο της οικειας προσεχους αιτιας ,
according to which , that Cause , is allotted its Subsistence .
καθ' ην εκεινη ελαχε (λαγχανω. λαχη–an allotment) την υποστασιν .
Thus I mean , ***such as*** , if there is a certain Cathartic/Purifying Deity ,
δε λεγω , οιον , ει εστι τις καθαρτικη θεοτης ,
there is also a purification in souls , in animals , in plants , and in stones .
εστι και καθαρσις εν ψυχαις και εν ζωοις και εν φυτοις και εν λιθοις .



And in a similar manner , if there is a certain **Guardian** , a **Convertive** , a **Perfective** , and a **Vivific Power** .
και ομοιως ωσαυτως , ει τις φρουρητικη , και ει τις επιστρεπτικη , και ει τελεσιουργος , και ει ζωοποιος .
And on the one hand , a stone , participates of That Divine Cathartic Power in a corporeal way , only . (pure-gold)
και μεν ο λιθος μετεχει της καθαρτικης δυναμεως σωματικως μονον .
But on the other hand , a plant participates in it , still more clearly , according to life . (sunflower)
δε το φυτον ετι τρανεστερον κατα την ζωην ,
And an animal also possesses this form according to impulse , (by instinct and the blows of perception) (cock)
δε το ζωον και εχει τουτο το ειδος κατα την ορμην ,
but the Rational Soul , Rationally , (κατα τεχνη) (Odysseus)
δε λογικη ψυχη λογικως ,
and Intellect , Intellectually (Intuitively) ; (Socrates)
δε νους νοερως
but **The Gods** , **Super-Essentially and Unically** .
δε οι θεοι υπερουσιως και ενιαιως ;
The Whole series , also has **The Same Power** from
η πασα σειρα και εχει την αυτην δυναμιν απο
THE ONE DIVINE CAUSE .
της μιας θειας αιτιας .
And **The Self/Same Logos** applies to The Characteristics of The Remaining **Divine Powers** ,
και ο αυτος λογος επι των λοιπων .
For all things are Suspended from **The Gods** ,
γαρ παντα εξηπται(εξαπαρταομαι) των θεων ,
thus on the one hand , some natures are illuminated by **Some Gods** , but on the other hand others by **Other Gods** ,
και μεν τα προλαμπεται εξ αλλων , δε τα εξ αλλων ,

thus **The Divine Series** , **Duly Traverses** as far as to the last of things ;
και αι σειραι καθηκουσι μεχρι των εσχατων :
And some natures , on the one hand , are indeed Suspended from Those Gods , Immediately ,
και τα μεν ανηρτηται(αναρταω) εις εκεινους αμεσως ,
but others , on the other hand , through a greater or less number of Intermediaries ;
τα δε δια πλειονων η ελαττονων μεσων :

"For The All is Full of **The Gods**" ,
" δε παντα μεστα θεων "

and whatsoever each being *naturally* possesses , it derives from **Thence** .
και δ εκαστον κατα φυσιν εχει , εχει εκειθεν .

Just as the musician who strikes **the highest note** , does not strike the note next to **self** , the
Ωσπερ ο ψηλας την υπατην ου εκινησεν την παρ' αυτην , την
sesquioctave , but the epitrite and finally the lowest , the nete . And this is the practice now from
επογδοον , αλλα την επιτρυτην και την νητην . Τουτο εστιν μεν ηδη της
the more ancient concord (The Manual of Harmonics of Nicomachus of Gerasa , Translated by
προγενεστερας ομονοιας :
Flora R. Levin , **Page153**) . For there is a certain discord in the parts of **The Kosmos** , just as
γαρ Εστι τις διχονοια εν τοις μερεσι ως
there is in the family ; for **The Kosmos** ***is not*** **That** which ***Is*** **Simply One** , but **That** which is **One**
εν συγγενεια . γαρ ο κοσμος εστιν Ου το απλως εν , αλλα το εν
from **Many** , and so there are parts in **Self** that are protagonistic and antagonistic with other parts ,
εκ πολλων . Και εστιν μερη εν αυτω προσηγορα και μαχομενα μερεσι ,
and this condition of selves contributes to The Harmonious One-Mindedness of **The Whole** ,
και της στασεως αυτων εις την συμφωνουσης ομονοιαν του παντος ,
just as the sounds of the lyre are a system of dissonances and consonances (**Tim 36**) . Therefore ,
ωσπερ φθογγων η λυρα εστιν συστημα αντιφωνων τε και συμφωνων . δ'
That which is **One** arises out of contraries ; like **The Harmony** in the lyre and in **The Kosmos** .
Το εν εξ αντικειμενων , αρμονια και λυρας και κοσμου .
Therefore on the one hand , Archimedes , the Sicilian asked for a place situated
ουν μεν Αρχιμηδης ο Σικελος ητει χωριον
outside of **The Earth** , so that he could prop-himself-up-against **The Whole Earth** . For he said that
εξω της γης , ως εαυτον αντιταλαντευσων τη ολη γη : γαρ εφη
by being in **Self** , he had no power over **Self** . Whereas on the other hand , whoever is wise concerning
ων εν αυτη εχειν ουκ δυναμιν προς αυτην . δε Ο οτιουν σοφος περι
The Nature of **The Kosmos** , if selves were placed outside of **The Kosmos** , then , selves could not
την φυσιν του κοσμου , τεθεις εξω , αν ουκ
have any use of their wisdom ; because they use self against self . Therefore , once ***The Continuity***/
εχοι τι χρησασθαι τη σοφια : γαρ χρηται αυτον επ' αυτω . ουν συν–
Connectedness of **The Kosmos** has been displaced , then they will watch **It** in vain , since only soulless
–εχειας της Διεσπασμενης αν ιδοι ματην , και αψυχα
symbols would then be signaled . For by as much as *anything* is outside **The Divinity** of **The**
συμβολα αν κατασημαινοιτο . γαρ οσον εστιν εξω θειον του
Kosmos , by that much also is *sorcery* without any power ;
κοσμου , και εστιν αγοητευτον απαν : . . .
"Thus **He** Abides Untroubled , nor does **He** take heed".
δ' ο αφημενος ουκ αλεγιζει , Ουδ' οθεται . **Iliad 15**-106
For The Nature of **Intellect** is Unchangeable . Therefore , that which is passive/open to emotion
γαρ Η φυσις νου αμειλικτος . δε Το παθητικον

is that which is enchanted . Surely then , The Singular Scope in both Divination and in The
εστι το θελγομενον . δη μεν Το εν πλατος τε μαντειαις και
Sacred Rites , Provide the multiplicity and ***The Inter-Connectedness*** of Beings in **The Kosmos** .
τελεταις παρεχεται η πληθους και συγγενεια των εν κοσμω .
They are different/at variance/separate , by being many , but One , by Being ***Connected-together*** .
μεν Διασταντων η πληθυς , δε ενος οντων συγγενεια .
And on the one hand , in regard to The Sacred Rites , let not The Law-abiding Logos ,
Και μεν αλλα τελετας , μηδε ο νομω πειθομενος λογος ,
be moved towards profane politics ; whereas on the other hand , there is nothing offensive
κινειτω πολιτειας : δε ανεμεσητον
in explaining Divination .
αποδεξασθαι μαντικην .

γ'. (3)

And surely then , we have Praised The Whole of Self . But now it is time
Και δη εγκεκωμιασται το ολον αυτης . δε νυν Το
to cut-off/to consecrate The Best Part from those that are contained within Self , by fondly lingering
αποτεμομενον την αριστην εκ των εχον ενοντων εμφιλοχωρησαι
with The Speculative Part of Self , by regarding the common characteristic of *Obscurity* that is contained
περι τω σκεμματι αυτην , την κοινον χαρακτηρα ασαφειαν εχοντα
in all its forms , since the attentive contemplation of The Whole of Nature will in no way be
επι πασαις , ως το θεωρουμενον εν το ολοκληρω τη φυσει μηδεμις ειναι
fit to scrutinize this *Obscurity* . Thus **The Logos** also attempts to show that this *Obscurity* is
αξιουν ελεγχον . δε Ο λογος και εδεικνυ τουτο
Worthy of Reverence , just as *The Ineffable* is in The Sacred Rites . In this way also the Oracles
σεμνον , ωσπερ το απορρητον εν τελεταις . Ουτως τα χρηστηρια
are uttered *so as not* to be Intelligible to all , and for this reason The Oracle at **Pytho** was called
φθεγγεται ουδε συνετα πασι , και εκειθεν ο χρησμωδος Πυθοι
Loxias (The Zodiac : The Ecliptic : *The Obliquity* of Its Angle) . Therefore , when **The God**
Λοξιας , ο ο θεος
transmitted to the Athenians , that *The Wooden Wall* would be their Savior , the people assembled
εδιδου τοις Αθηναιος , ο τι το ξυλινον τειχος σωτηριον , ο δημος εκκλησιαζων
would have heard in vain , if Themistocles had not known well , the underlying meaning of the
αν ηκουσεν ματην , ει Θεμιστοκλης μη ανεγνω την διανοιαν του
Oracle (**Herodotus 7**-141) . So that , for this reason indeed , Divination through Dreams should not
χρησμου . Ωστε ενταυθα γε η μαντεια δια των υπνων αν ουδε
be rejected , for *This Concealment* is shared in common with Oracles and with other phenomena .
ειη αποβλητος , την επικρυψιν εχουσα κοινην προς τους χρησμους τε και προς τα αλλα .
Therefore , of all studies , we must especially apply ourselves to This Study ,
δε μαθησεων μαλιστα Επιθετεον ταυτη ,
because It issues from our *Self* , and from *Within* us , and *Self* is the peculiar property of each soul . For
οτι παρ' ημων αυτη , και ενδοθεν , και ιδια εκαστου της ψυχης . γαρ
on the one hand , **Intellect** contains The Ideas of The Real Beings , so says **Ancient Philosophy** .
μεν Νους εχει τα ειδη των οντων , φησι αρχαια φιλοσοδια .
But on the other hand , we may add , that soul also contains images of things that are coming to be ;
δ' ημεις αν Προσθειημεν , οτι ψυχη και των γινομενων :
seeing that **The Relation** that **Intellect** has to **soul** , is whatever **Real Being** is to that which becomes .
επειδη λογος νω εστι ψυχην , οστις τω οντι προς το γινομενον .

Therefore by inverting the terms so that the first is to the third , as the second is to the fourth ,
ουν Εναλλαξ πρωτω προς τριτον , και δευτερω προς τεταρτον :

Intellect : **soul** : : **Real Being** : becoming
Intellect : **Real Being** : : **soul** : becoming

and again in so doing , we shall no less arrive at **The Truth** , by following The Definitions of
και αναπαλιν λαβοντες , αν ουδεν ηττον αληθευοιμεν επομενοι οροις
Knowledge . In this way that which we postulated , will then be demonstrated ; that **soul**
επιστημης . Ουτως το υφ ημων αξιουμενον αν ειη αποδεδειγμενον , οτι ψυχη
contains *the images* of the things that are becoming . Thus **she** contains them ***All*** , whereas **she**
εχει τα ειδη των γινομενων . ουν Εχει μεν παντα , δε
puts forth those images that are *befitting* ; and **the imagination** *reflects the image* as if in a mirror ,
προβαλλει τα προσηκοντα , και την φαντασιαν ενοπτριζει
through which **the living being** grasps the apprehension of **Those Beings** that **Remain There** .
δι' ης το ζωον ισχει την αντιληψιν των μενοντων εκει .
Therefore , just as we are not aware of The Energies/Activities of **The Intellect** , until The
ουν Ωσπερ ουδε επαιομεν των ενεργειων του νου , πριν την
Governing Power announces Them to **the soul** in common (**Timaeus** 44B) , and that which ***has not***
επιστατικην δυναμιν απαγγειλαι τω κοινω , και το μη
come to that **soul** , ***escapes*** the notice of **the living being** , in this way we ***shall not*** be able to grasp
ηκον εις εκεινην λανθανει το ζωον , ουτως ουδε ισχομεν
The Apprehension of The Energies in **The Primary Soul** , until *The Impressions* of Selves
την αντιληψιν των εν τη πρωτη ψυχη , πριν εκμαγεια αυτων
comes to **the imagination** . And the life of **self/imagination** , is likely to be a little lower down ,
ηκειν εις φαντασιαν . Και ζωη αυτη εοικεν ειναι τις μικρον υποβασα ,
by having **its** basis in a peculiar property of nature . Behold , perceptions are indeed present to **self** .
στασα εν ιδιοτητι φυσεως . τοι Αισθητηρια γε παρεστι κατ'αυτην .
For we also see colors , and we hear sounds , and we grasp an overwhelming apprehension
γαρ Και ορωμεν χρωματα , και ακουομεν ψοφων , και ισχομεν πληκτικωτατην αντιληψιν
of touch , although the organs of the body for their part are inactive . And perhaps **This**
αφης , των οργανικων του σωματος μοριων οντων ανενεργητων . Και μη ποτε τουτο
Genus of perceptions are More-Sacred . Behold , it is indeed according to **Self** that we also enter
γενος αισθησεως ιερωτερον . τοι γε Κατ' αυτο και
into a Relationship with **The Gods** who give us counsel , and warn us , and take **Providential**
συγγονομεθα θεοις νουθετουσι και χρωσι και προμηθ–
Care of us in many other ways . So that if on the one hand , anyone comes upon a gift of treasure
–ουμενοις τα πολλα ταλλα . Ωστε ει μεν τω γεγονε δωρον θησαυρος
during sleep , I shall not be surprised ; nor if anyone having gone to sleep unmusical , then while
υπνου , αγω ουκ εν θαυμαστοις : ουδ' ει τις καταδαρθων αμουσος , επειτα
dreaming encounters **The Muses** , and **They** on the one hand spoke , while the dreamer , on the
οναρ εντυχων ταις μουσαις , και τα μεν ειπων , τα
other hand , listened , and awakened as a dexterous poet , just as it has happened in our time ;
δε ακουσας , εστι δεξιος ποιητης , ωσπερ ηνεγκεν καθ' ημας ο χρονος ,
nor is this very incredible/paradoxical . But I do indeed set aside those who while sleeping have
ουδε τουτο λιαν των παραδοξων . δ' εγωγε Εω οσοις υπνος
had an insight into an impending danger , and those who encounter the remedy that can heal their
και επιβουλας καταμηνυθεισας , και εξαντη ιατρος εποιησεν την
disease . But I speak of the time when the Dream opens up to **The Soul** The Road Conducting **Her**
νοσον . Αλλ' οταν ανοιξη τη ψυχη οδον εις

to The Most Perfect Speculations of **The Real Beings** to which **the soul** had not Aspired until then ,
τας τετεωτατας εποψιας των οντων τη μη ορεχθειση ποτε ,
nor Flown The Ascent to **Intellect** (**Rep 517**B) . This would be The Ascent to **That** which is **Most**
μηδε βαλομενη την ανοδον εις νουν , τουτο αν ειη το
Excellent (**Theatetus 173**C) in **The Real Beings** , by emerging one's ***Head*** out of Nature , and by
κορυφαιοτατον εν τοις ουσι , υπερκυψαι φυσεως , και
Uniting *Itself* with **The Intelligible Realm** , from which it has wandered so far , that it does not
συναψαι τω νοητω ες τον πεπλανημενον τοσουτο , ως μη
even know from whence it came . But if on the one hand , one thinks that The Upwards Ascent
ειδεναι οθεν ηλθεν . δε Ει με τις οιεται την αναγωγην
is a great undertaking , but on the other hand , distrusts the **imagination** (and yet without **self**
μεγα , δε απιστει φαντασια , και τοι μη κατ'αυτην
The Blessed Union will never be obtained) then let them listen to The Sacred Oracles , which tell
την ευδαιμονα συναφην ποτε πορισθηναι , ακουσατω των ιερων λογιων , α λεγει
about the different roads . Surely then , after listening to the whole catalogue of our own Innate
περι διαφορων οδων . δη μετα τον ολον καταλογον των οικοθεν
Resources available for The Ascent , by Virtue of which , it is possible to make The Seed Within
αφορμων εις αναγωγην , καθ' ον εξεστι το σπερμα ενδοθεν
Grow ;
αυξησαι :

Thus to some , **He** Gave The Light of Recognition to Grasp The Teaching ,
δε Τοις εδωκε φαους γνωρισμα λαβεσθαι διδακτον
while others even in their Sleep , Reap The Fruits of **His** Strength .
δε Τους και υπνωοντας ενεκαρπισεν εης αλκης ,
Sibylline Oracles

Do you see ? For the poet makes a distinction between The Two Fortunate Possessions of The
ορας ; φησι αντιδιεστειλεν ευμοιριας
Teachings . For one is taught with waking visions , while the other is taught by sleeping visions .
μαθησεων . Ο μεν διδασκεται υπαρ , ο δε οναρ :
Thus on the one hand , while awake , it is a human being who is teaching , but on the other hand ,
Αλλ' μεν υπαρ εστιν ανθρωπος ο διδασκων : δε
it is **God** who makes the sleeper Reap The Fruit of **His** Strength , since the one who learns and
θεος τον υπνωοντα ενεκαρπισεν εης αλκης , ως το μανθανειν τε και
the one who attains/happens-upon are The Self/Same ; for to Reap **His** Fruit is also **Much Better** than
τυγχανειν ειναι ταυτον : γαρ το εγκαρπισαι εστι και πλεον
to be given a lesson by a human being .
του διδαξαι .

δ'. (4)

Furthermore , this is accepted by us as indicative of the worthiness found in
Αλλα μεν τουτο παρειληφθω ημιν παραστατικον της αξιας κατα εν
The Life of **The Imagination** , even in small matters , against those who reject **Self** . It is no wonder that
την ζωην της φαντασια και τα ελαττω προς τους απογινωσκοντας αυτης : ουδεν θαυμα ως
they think/perceive in this way ; due to their superabundant wisdom , they are attached/cling/tethered
γινωσκειν ουτω υπο περιττης σοφιας προστετηκοτας
to practices condemned by The Sacred Oracles . for They say :
τοις αποκηρυκτοις υπο των λογιων . γαρ φησι ,

"Neither entrails of sacrificial victims nor cuttings :
ου σπλαγχνων θυσιων τε τομαι :

for these are all playthings/toys/games."
ταδ' παντα αθυρματα .

and They advise us to flee from selves . Whereas those , who cut-off One Art , from the others ,
και παρακεκευεται φευγειν αυτα : δε Οι απολαβοντες αλλος τεχνας επι αλλας
that deals with that which is going to be , which they deem worthy to practice , inasmuch as
το εσομενον αξιουσιν εργαζεσθαι , ατε
they are above the multitude . However they overlook *Dreams* , as being a business that is *all too*
οντες υπερ το πληθος : δε υπερορωσιν ονειρων ως πραγματος
obvious , and which is thus *equally valued* (0) by the uneducated and the wise . Why then ! For
προυπτου , ου ομοτιμως μετεστιν αμαθει τε και σοφω . Τι ουν
if someone *is* Wise *through this* , then will it be because they happen to have a greater share of
ει σοφος ταυτη , οτι τυγχανει πλεον
that which is common to all ? For look and look again , Everything Else that is Good , and indeed
του κοινου ; Τοιγαρτοι και τα αλλα αγαθα , γε
especially The Most Precious Ones , are *the most common of these Goods* that are set before us .
μαλλον τα μεγιστα κοινοταττα τουτων προκεινται .
For nothing among everything that is visible , is either **More-Divinely/Wondrously-Sweet** , nor
γαρ ουδεν εν τοις ορωμενοις ουτε θεσπεσιωτερον ουτε
more common to all people , than **The Sun** . But if it is a Blessed Affair to See **God** with one's
δημοσιωτερον Ηλιου . δε Ει το ευδαιμον χρημα θεον αυτο–
own eyes , then to Grasp **His Self Manifestation** by means of **the imagination** is an even more
–πτησαι , το ελειν αυτοψιας δια φαντασιαν εστιν
Ancient Blessed Affair . For **Self Imagination** is **The Perception** of the senses ; because **The**
πρεσβυτερος . γαρ αυτη Αισθησις αισθησεων , οτι το
Imaginative Breath is the most common organ of sense and the first **Body** of **Soul** . Thus on the
φανταστικον πνευμα εστιν κοινοτατον αισθητηριον και πρωτον σωμα ψυχης . Αλλα
one hand , **It** is **That** which **Lives *in*** our **Inner-most *Part*** ; ***wherein*** **The Ruler** of **The Living-Being**
μεν το ενδομηχει την αρχην του ζωου
is contained , as if in **The Acropolis** of **Self** ; for nature has built **Its** *home* around *all the functions*
εχει καθαπερ εξ ακροπολεως αυτο . γαρ η φυσις ωκοδομησατο Περι πασαν την πραγματειαν
of ***The Head*** . Thus hearing and sight are not true senses , but rather the subservient instruments
της κεφαλης . δε Ακοη και οψις εισιν ουκ αισθησεις , αλλ' υπηρετιδες οργανα
of ***The Common*** Perception , just as if they were doorkeepers of **The Living-Being** , who announce
της κοινης αισθησεως , οιον πυλωροι του ζωου διαγγελλουσι
to their **Mistress** , the perceptions they received from outside the doors , from which perceptions
τη δεσποινη τα αισθητα θυραθεν , υφ' ων
of the external organs of sense , receive knocks at the door . And so on the one hand , ***Self*** is ***The***
τα εξωθεν αισθητηρια θυροκοπειται . Και μεν αυτης εστιν η
Perfect Perception in all the parts ; for ***She*** hears with ***The Whole Breath*** and ***She*** also sees with
εντελης αισθησις απασι τοις μερεσιν . γαρ ακουει τω Ολω πνευματι τε και βλεπει
The Whole Breath , so also for all the remaining Powers . Thus on the other hand , ***She*** distributes ***Her***
ολω . και παντα τα λοιπα δυναται : δε Διανεμει τας
Powers ; one to one and another to another place , and ***flow out*** from **The Living-Being** , each one
δυναμεις , αλλην κατ' αλλο , και προυκυψαν εκ του ζωου εκαστη
separately , and they are like Rays which ***flow out*** from ***The Center*** and which return to meet in
χωρις , και τινες εισιν οιον ευθειαι ρυεισαι εκ κεντρου και συνευουσαι εις
The Center . On the one hand , **many** according to their procession , but on the other hand , all
το κεντρον , μεν πολλαι κατα την προοδον , δε πασαι

are ***One*** according to their ***Common Root*** . Thus on the one hand , the perception through the
μια κατα την κοινην ριζαν . ουν μεν η αισθησις δια των
sense organs is projected outwardly/externally by the most brutish of living beings ; nor does
οργανων προβεβλημενων Ζωωδεστατη , ουδε
perception exist at all , before it comes in contact with ***Her Primary/Perfect Perception*** , whereas on
αισθησις ουσα πριν φθαση επι την πρωτην :
other hand , **The Soul** which Offers up **Her Unmediated Perception** , is also More-**Divine** .
δε η ψυχη προσεχης η αμεσος αισθησις και θειοτερα ,
But if we hold our bodily perceptions in esteem because of the faculty that perceives ;
Ει τας σωματικας αισθησεις τιμωντες δια το γινωσκειν ,
especially because we know that which we have seen , while we utterly reject **imagination** as
μαλιστα οτι ισμεν α τεθεαμεθα , αποσκορακιζοιμεν φαντασιαν ως
being less trustworthy than perception , then we resemble those who forget , that the eye does not
απιστοτεραν αισθησεως , δε εοικαμεν επιλαθομενοις , οτι οφθαλμος μηδε
reveal all **The Truth** ; for sometimes , one eye reveals nothing , while the other falsifies ,
δεικνυσιν απαντα αληθη : αλλ' ο μεν δεικνυσιν ουδε , ο δε ψευδεται ,
and in a way that is contrary to the nature of those that are seen , and because of the medium
και παρα την φυσιν των ορωμενων , και
through which they are seen . For according to their distance to the objects , they appear to be
δι' ων οραται . γαρ αποστασεσιν Ταις ταυτα
larger or smaller . And those under water appear larger , while an oar that is immersed
μειζω και ελαττω , και τα καθ' υδατος μειζω : δε η κωπη προσπιπτει
appears to be broken . And the eye , through its own lack of power is the source of this , for
κεκλασμενη : και το ομμα παρα την αυτου αδυναμιαν την αυτο : γαρ
its mistiness displays confusion and indistinctness . And therefore , anyone who has a diseased
λημων δεικνυσι συγκεχυμενα και αδιακριτα . Και ουν οστις νοσει
imaginative breath , should not demand their speculations to be clear nor well-defined . Then
το φανταστικον πνευμα , μη απαιτειτω τα θεαματα σαφη μηδε ειλικρινη : δε
what of the disease of self ? From where do the imperfections arise ? By what means can the eye
ητις νοσος αυτου , οις και λημα και παχυνεται , οις και
be purged and purified , and be restored to its natural condition ? You must learn this from The
καθαιρεται και απειλικρινειται και επανεισι εις την φυσιν , πυνθανου της
Unspoken Philosophy , through which the eye becomes Inspired , when it is purified through
απορρητου φιλοσοφιας , υφ' ης γενεται ενθεον , και καθαιρομενον δια
Initiation of The Sacred Mysteries . Since the diseases which have entered the eye must
τελετων . τε Αι εισκρισεις
come out before **The God** will again bring in ***The Imagination*** . And whoever **Keeps/Guards** of The
εκθεουσι πριν τον θεον επεισαγαγειν το φανταστικον. Και οστις τηρει του
Pure Self of **Life** , According to **Nature** , also has an ***Instrument*** ready for their use , and ***This***
καθαρον αυτο βιου δια κατα φυσιν , και ετοιμω χρηται , ταυτη
again is ***The Most Common of All*** , for ***This Breath Perceives*** the disposition of our **soul** , and ***Self***
παλιν ειναι κοινοτατον . γαρ τουτο το πνευμα Επαιει της διαθεσεως ψυχικης , και
is not unsympathetic with **Self** , just like the oyster is to its protective shell . For ***That*** (***Imagination***) ,
εστι ου ασυμπαθες καθ'αυτο , καθαπερ το οστρεωδες περιβλημα . γαρ Εκεινο
on the one hand , has to be opposed to the better dispositions (Reason:**Logos**) of the soul . But on
μεν εχει αντιθεσιν προς τας αμεινους διαθεσεις της ψυχης .
the other hand , look , when **Self** becomes **Good** , **Her First Appropriate Vehicle** (**Phaedo 85**D) , is
Αλλα τοι μεν αυτης αγαθυνομενης το πρωτον και ιδιον οχημα ,

Rarefied and ***Ethereal*** , whereas when she is *debased* , *it* becomes *fat* and *earthy* . For generally
λεπτυνεται και απαιθερουται , δε κακυνομενης παχυνεται και γεουται . γαρ Ολως
This is *the borderland* between irrationality and Reason , and between the bodiless and the body ,
τουτο εστιν μεταιχμιον αλογιας και λογου , και ασωματου και σωματος ,
and ***It is The Common Boundary*** to both , and through ***This*** , **The Divine** Communes with those that
και κοινος ορος αμφοιν : και δια τουτου τα θεια συγγινεται τοις
are last . For this reason it is also *difficult to apprehend* the *nature* of ***Self*** through **Philosophy** . For
εσχατοις . Ταυτη εστιν και χαλεπον αιρεθηναι την φυσιν αυτου δια φιλοσοφιας . γαρ
It borrows anything that is suitable (for ***Its*** purpose) , as if from ***Its*** neighbors , from each one
Ερανιζεται τι προσηκον ως εκ γειτονων αφ' εκατερου
of the extremes , and so ***It*** uses images , in one nature , that are from a **Place** so very far away .
των ακρων και φανταζεται μια φυσει τα τοσουτον απωκισμενα .

ε'. (5)

Look indeed , **Nature** has poured out the whole scope of ***The Imaginative*** **Ousia**
Το γε τοι η φυσις εξεχεεν πλατος της φανταστικης ουσιας
into The Many **Destinies** of **The Real Beings** . Look indeed , ***It*** even descends as far as those
εις πολλας μοιρας των οντων . τοι γε Καταβαινει μεχρι
living beings , which , as of yet , have no Intellect , and ***it*** is no longer ***the vehicle*** of The
ζωων , οις ουκετι παρεστι νους , εστιν ουδε τοτε οχημα
More-Divine ***Soul*** , since ***She*** Rides-upon **The Underlying Powers** , by being ***The Self Logos*** of the
θειοτερας ψυχης , αλλ' αυτη εποχειται υποκειμεναις δυναμεσιν , ουσα αυτη λογος του
Living-Being ; and so ***She*** Minds and does many things by necessity according to ***Self*** . Look indeed ,
ζωου , και φρονει τε και πραττει πολλα δεοντως κατ' αυτην . τοι γε
a cleansing even takes place in creatures *without* **The Logos** , since a better force (instinct) enters in .
Καθαιρεται και εν αλογοις , ως τι κρειττον εισφρεισθαι
The Whole Genus of *Spirits* also exist in ***Such*** a ***Spiritual/Imaginative Life in The Way of*** **Ousia** ;
ολα γενη δαιμονων τε τη τοιαυτη ζωη ουσιωται :
for on the one hand , *Those Exist* According to **The Whole** of *Their Existence* ; by *Being* , and also
γαρ μεν Εκεινα καθ' ολον αυτων το ειναι , οντα τε και
by their ***manifestation*** as *images* to those that come into existence , whereas on the other hand ,
εμφανταζομενα ειδωλικα τοις γινομενοις , δε
to human beings , everything comes ***by imagination*** and ***by that*** alone , or at least many things along-
ανθρωπω τα πολλα καθ' αυτην και μονην , η πλειονα
-with one another . For we do not form **The Intellections**/conceptions without ***imagination*** , unless
μεθ'ετερου (**Philebos 66c**) . γαρ ουκ ποιουμεθα Τας νοησεις αφανταστους , πλην
if someone , at some rare time - ***in an instant*** - surely then manages to touch an ***Immaterial*** **Idea** .
ει τις ποτε εν ακαρει δη εσχεν επαφην αυλου ειδους :
Thus to transcend ***The Imaginative Self-Life*** would be no less difficult than to transcend **Well-Being** .
δε υπερκυψαι το φαντασιαν ουχ ηττον χαλεπον η ευδαιμον :
For Socrates says , "Spiritually-Well-Disposed , is anyone to whom Intellect and Mindfulness
γαρ φησι , αγαπητον οτω Νους και φρονησις
has come , even in old age" (**Philebos 20-22**) , when speaking of the life without ***imagination*** .
αφικοιντο και εις γηρας , λεγων την αφανταστον .
Since either the proposed life is indeed ***imaginative*** , or ***the imagination*** makes use of Intellect .
Ως η προβεβλημενη ζωη εστιν γε φαντασιας η φαντασια χρωμενου νου .
Look indeed , this ***Breadth/Spirit*** that is **Psychical** , which The Spiritually-Well-Disposed have also
Το γε τοι τουτο το πνευμα το ψυχικον , ο οι ευδαιμονες και

referred to ***The Pneumatic/Spiritual Soul*** , and comes to be every form of phantom and spirit
προσηγορευσαν πνευματικην ψυχην , και γινεται παντοδαπος ειδωλον και δαιμων
and **Divine** , and in ***This*** , **the soul** also pays **her** penalties ; for the oracles have also agreed about
και θεος , και εν τουτω ψυχη και τινει τας ποινας . γαρ Χρησμοι τε ομοφωνουσι περι
This Self , by saying that , **the soul** will undergo the likeness of its way of life in that world ,
αυτου , της ψυχης προσεικαζοντες την διεξαγωγην εκει
just as *the fantasies* **she** experiences in dreams , and **Philosophy** concludes (**Timaeus 41**E) , that our
ταις φαντασιαις οναρ . Και φιλοσοφια συντιθεται τους
first lives are Preparations for secondary lives (**Rep 621**D) , and that **The Best** of habits in **souls** ,
πρωτους βιων ειναι παρασκευας δευτερων , τε της αριστης εξεως εν ψυχαις
will make **Her Self Light** , whereas the worst of habits will impart a stain on **her** . Therefore ,
αυτο ελαφριζουσης και της χειρονος κηλιδα εναπομοργνυμενης . ουν
attractive physical forces or astronomical phenomena , draw **The Soul** Upwards by their own warmth
Ολκαις φυσικαις η μετεωρον αιρεται δια θερμοτητα
and dryness . And so , this is The Winged Flight of **The Soul** (**Phaedrus 246**B) (and in turn we shall find
και ξηροτητα : και αρα τουτο η πτερωσις ψυχης (**Phaedo 80**D) (τε αυ ευρισκομεν
that the proverb of **Heraclitus** , that "The Wise **Soul** is Dry" , referred to nothing else than this) . Or
τω Ηρακλειτω το σοφη ψυχη Ξηρη τεινον προς ουδεν αλλο) : η
it becomes fat and moist and goes into the hollows of The Earth , and while lurking in hollows
γινομενον παχυ και υγρον ενδυεται τοις χηραμοις της γης , και φωλευον
she is pulled into the regions below The Earth , by **her** physical weight ; for this place is the most
ωθουμενον εις την χωραν καταγαιον φυσικη ροπη . γαρ ουτος Τοπος οικει–
appropriate for the breaths/spirits that are moist . And there , on the one hand , is the life of vicious-spirits
–οτατος πνευμασι υγροις . Κακει μεν ο βιος κακοδαιμων
and punishments ; but on the other hand , it is possible through time and labor and other lives ,
τε και ποιναιος : δε εξεστι χρονω και πονω και αλλοις βιοις
for **her** to be purified to rise Above (**Meno 81**B) . For when **she** comes to be , **she** runs a dual Life
καθηραμενην αναδυναι . γαρ Γενομενη θει αμφιβιον
in two courses/channels/roads (The Pythagorean **Y**) , and partly consorts with *the worst* , and partly
διαυλον , και παρα μερος ομιλει τοις χειροσι και
with The Better . When **she** descends , The First **soul** borrows (**Tim 42**E) from The Spheres ; on the
τοις κρειττοσιν : ην κατιουσα η πρωτη ψυχη δανειζεται απο των σφαιρων ,
one hand , from *that one* , embarking *it* , as if *it* were a *skiff* , and so **she** associates with *the*
μεν κακεινης επιβασα ωσπερ σκαφους , συγγινεται τω
physical world . Thus **she** enters into this struggle , or Leads Them Upwards Together , or at least ,
σωματικη κοσμω . δε αγωνιζεται τουτον Αγωνα , η συναναγαγειν , η τοι
does not <u>remain</u> *below* . For on the one hand , <u>this</u> is scarcely possible ; since **she** would be <u>left behind</u>
μη συγκαταμειναι . γαρ μεν Μολις αλλα αν γενοιτ' αφειναι
by not being able to follow along ; for it is not Lawful for us to distrust The Revelations of The
μη συνεπομενον . γαρ Ου θεμις απιστειν εγνωσμενων των
Mysteries ; thus on the other hand , the Ascent would be shameful if **souls** were unable to Restore
τελετων : δ' επανοδος αν γενοιτο ασχρα μη αποδιδουσαις
That which is foreign , but left behind upon The Earth That which they have borrowed from Above .
το αλλοτριον , αλλα απολιπουσαις περι γην οπερ ηρανισαντο (ερανιζω) ανωθεν .
And on the one hand , this might happen to one or two people , as a Gift of
Και μεν τουτο αν γενοιτο ενι και δευτερω δωρον
The Sacred Rites and of God , but on the other hand , it has to be the nature of **the soul** which once
τελετης και θεου : δε εχει φυσιν την ψυχην απαξ

becomes engrafted to **Self** , either to Flow , or to pull , or to be pulled . Nevertheless , **Self** indeed
εγκεκεντρισμενην εις αυτο , η ομορροθειν , η ελκειν , η ελκεσθαι : μεντοι γε
entirely lives with **her** , up until **the soul** Ascends to **The Place** from which **she** came . So that if
παντως συνειναι μεχρι της επανοδου οθεν ηλθεν . Ωστε και
It is weighed down by **Her** defects , then **the soul** drags down together **Self** which was allowed
βριθον υπο κακης την ψυχην συγκατασπα αυτω εφεισαν
to become heavy . And it is this with which The Oracles frighten **The Intellectual Seed** within us ,
βαρυνθηναι . Και εστιν τουτ' ω τα λογια δεδιττεται το νοερον σπερμα εν ημιν :
by saying :

Do not incline below , to the dark-gleaming world ,
Μηδε νευσης κατω εις τον μελαναυγεα κοσμον ,
whose depths always spread distrust , and are indistinct ,
Ω βυθος αιεν υπεστρωται απιστος και αειδης ,
wrapped in darkness , filthy , delighting in *images* , *unintelligible* .
Αμφικνεφης , ρυποων , ειδωλοχαρης , ανοητος .

For in what way can a life that is *unstable* and *unintelligible* be *beautiful* to **The Mind** ? Thus
γαρ πως βιος εμπληκτος και ανοητος καλον Νω ; δε
it must be *beautiful to the phantom* ; because at that time , *the quality/nature/condition/habit* ,
Τω ειδωλω , δια τοτε την ποιαν
of the sustaining/underlying ***breath*** , the region below is *befitting* ; for *like* rejoices in *like* .
του συστασιν πμευματος , η χωρα κατω προσηκει : γαρ το ομοιον ηδεται Ομοιω .
But if **One** comes to be from the pairing of **Both** , then **The Mind** would also
δε Ει εν γινεται εξ τω συνδυασμω αμφοιν , ο νους αν και
be baptized/immersed in that which is pleasant . And yet , this would be the final deficiency ;
εμβαπτισθειη τω ηδεσθαι . Καιτοι τουτο αν ειη το εσχατον κακων
by not being able to Perceive the presence of danger ; for this is *the way* of those who *do not* Seek
μηδ' επαιειν παροντος κακου : γαρ τουτο εστι μηδ' ζητουντων
to rise above , just like a hardened tumor that no longer feels pains , fails to Remind us to protect
αναδυναι . Ωσπερ ο σκιρρος τω μηκετι λυπειν ουδε υπομιμνησκει σωζεσθαι
our**selves** . And so , **The Soul** is Led Upwards through **This Alteration/Correction** of **Mind** (**Rep 518**D) .
του : και η αναγωγον δια τουτο μετανοια .
For when anyone finds themselves in situations which are intolerable , they Devise a way to flee ;
γαρ Ο εν τα οις εστι δυσχεραιων , μηχαναται φυγην :
and so , **The Will/Intent/Desire** , is the most important part of **Purification** ; for in *This Way* , both
και η βουλησις το μεγιστον μερος καθαρμου . γαρ Ταυτη τε
their words and their deeds , stretch out their hands (to **Heaven**) . But when the will is lacking ,
τα λεγομενα και τα δρωμενα ορεγει χειρα : δε απουσης
every rite of purification is soulless by being severed from the most important covenant/contract .
απασα τελετη καθαρτικη αψυχος , ουσα κολοβος του μεγιστου συνθηματος .
And because of this , both here and **There** , The Distinctions (between good and bad) Provide the
Και δια τουτο τηδε τε κακει αι κρισεις (**Rep 618**c) παρεχονται την
Greatest and the Best Service to The Order of **The Real Beings** . And so they bring about pain
μεγιστην τε και αριστην χρειαν τη ταξει των οντων , και αντεισαγουσαι το λυπηρον
in order to purify their soul from impulsive enjoyments . So that even those that are called mis-
εκκαθαιρουσαι την ψυχην της εμπληκτου χαρας : τε αι καλουμεναι συμ–
-fortunes , while appearing unmerited , contribute greatly in loosening the hold of the habits ,
–φοραι παρ' αξιαν συμβαλλονται μεγα μερος προς το λυσαι την σχεσιν ,

which we have acquired with things here . And through these **The First Providence** is introduced
ην εχομεν προς τα τηδε . Και δια τουτων η πρωτη προνοια εισαγεται
to those who have **Mind** , through which **It** is distrusted by those who have no **Mind** (to See) .
τοις εχουσι νουν , δι' ων απιστειται τοις εχουσιν ουκ .
However since it is not possible that **the soul** would turn away from matter , by not falling-into
οπως Ως εστιν ουκ ποτ' ψυχη αν αποστραφειη την υλην προσκοπτουσα
anything that is bad in this world . For which reason we must suppose that the much-talked-of
μηδενι κακω περι τα τηδε . Διο οιεσθαι τας πολυθρυλητους
"good-fortunes" must be an invention of the overseers of the underworld to ambush **souls** .
ευτυχιας δει εξευρησθαι τοις εφοροις των κατω επι λοχον ψυχας .
So that on the one hand , whatever the **Letheian** drink may be , to **the souls** of the departed ,
οτι μεν Ωσθ' ληθαιον πομα αν γενοιτο εξελθουσαις
let another tell us (**Rep 614b**) , but on the other hand , to a **soul** entering life , the **Letheian** drink
αλλος ειπατω : δε εις ψυχη εισελθουση βιον τον ληθαιον πομα
in this world is offered in that which is *sweet* and *soothing* . For **she** descends to **her** first life
τηδε ορεγεται το ηδυ και μειλιχιον . γαρ κατιουσα τον πρωτον βιον
voluntarily as a Stewardess , but instead of serving , **she** is enslaved . Since on the one hand , That
εθελοντης Θησσα αντι του θητευσαι δουλευει , Αλλα μεν εκεινο
Mission/Tour of Duty was *a certain* Fulfillment to **The Nature** of **The Kosmos** (Hymn of The Pearl) ,
λειτουργιαν ην τινα εκπλησαι τη φυσει του κοσμου ,
for **The Laws** of **Adrasteia** (**Inevitable Justice/Karma**) impose this contract upon **her** . But on the
θεσμων Αδραστειας επιταττοντων . δε
other hand , by being bewitched by the gifts of matter , **she** undergoes an experience that is comparable
Γοητευθεισα υπο των δωρων της υλης , πεπονθε παθος παραπλησιον
to free people who have entered into a contract of service for a period of time , but by having been
ελευθεροις μεμισθωμενοις συγκειμενον επι χρονον , εν–
captivated by the beauty of a maid-servant , they volunteer to remain , by agreeing to be enslaved
–σχεθεντες καλλει θεραπαινης οι εθελουσι μενειν , ομολογησαντες δουλευειν
by the master of the beloved . So also for us , when ever we take delight , from the depths of our
τω κυριω της ερωμενης . εοικαμεν Και ημεις , οταν ποτ' ησθωμεν απο βαθειας της
of our hearts , in that which pertains to the body and lies about its portals , by deeming these to be
γνωμης επι τω σωμα τε και περι των θυραιων , δοκουντων ειναι
goods , we agree/consent that *the nature* of matter is **Beautiful** (**Timaeus 30A**) . But matter receives
αγαθων , ομολογειν οτι τη φυσει της υλης καλη . δε Η δεχεται
our consent as a secret signature/contract , and even if we plan/wish to depart as
ημων την συγκαταθεσιν απορρητον γραμματειον , καν βουλευσωμεθα αποχωρησαι ως
free people , matter replies that we are fugitive slaves and tries to bring us back , and arrests us
ελευθεροι , φησι ειναι φυγαδας και πειραται επαναγειν, και αντιλαμβανεται
as runaways , while reading over to us , our contract . Surely then , at that time , our **soul**
ως δραπετευοντων , επαναγινωσκουσα το γραμματειον . δη Τοτε τη ψυχη
especially needs The Strength and The Help of **The God** , since it takes no trivial struggle to cancel
μαλιστα δει και ρωμης τε και αρωγου του θεου : ως τυχον ου φαυλος αγων παραγραψασθαι
-and sometimes even violently- 'the agreement' of ourselves . For surely then , at that time the penalties
και δε τυχον βιασασθαι , ομολογιαν εαυτου . γαρ δη τοτε Ποιναι
of matter are stirred-up even beyond those that were allotted , against those who have rebelled
υλαιαι κινουνται τε και παρ' ειμαρμενην κατα των αφηνιασαντων
against The Laws of **Self** . And accordingly , this is the meaning of the so-called Labors/Tests ,
προς τους νομους αυτης . Και αρα τουτο αι καλουμεναι πειραι

which Sacred Myths say that **Heracles** also endured . And surely then if any other human being
ας ιεροι λογοι φασιν Ηρακλεα τε ανατληναι , και δη ει τις ετερος
has attempted to gain their freedom through their endurance , until they may transport their
επεχειρησε ελευθερια κατα το καρτερον , μεχρις αν διαβιβασωσιν το
Breath There , where the hands of nature cannot attain . But if the attempted leap ends within
πνευμα εκει , ου αι χειρες της φυσεως μη φθανωσιν . δε Ει το αλμα εντος
the confines/boundaries of matter , then **she** will be pulled down , and more severe contests
ορων , γενοιτο κατασπαται , και βαρυτερων αγωνων
are necessary , for matter then treats **souls** mercilessly as aliens , and even if **they** renounce
δει . γαρ ηδη Αφειδει ως αλλοτριων : καν απογνω
The Ascent , she demands penalties for the attempt , and so she pours-out lives , but ***no longer***
της ανοδου , αιτει δικας της επιχειρησεως , και προβαλλει βιους ουκ ετι
from Both of those jars , which **Homer** (**Iliad 24**-527) occultly hints that they are "*Two portions*
απ'αμφοιν των πιθων , ους Ομηρος απορρητως αινιττεται ειναι δυο μεριδας
of matter" , and that **Zeus** (according to that verse attributed to **Self**) is **The God** ruling over
της υλης : και ο Ζευς κατ' εκεινο των επων αυτω εστι θεος υλ–
matter , who distributes the duplicity of fate . And that on the one hand , the good that
–αρχιος διανομευς του διττου της ειμαρμενης . μεν το αγαθον
comes from **Him** has never been **Unmixed** (**Timaeus 29**E) , and on the other hand , it is already so ,
Παρ' ου ουδεποτε ανεπιμικτον , δε ηδη
that every human being partakes of the worse portion that is unmixed . Therefore , it is generally
τις μετεσχε του χειρονος ακρατου . δε Ολως
so , that all lives proceed in a wandering way ; a way which has not risen after the first descent .
παντες οι βιοι εν πλανη , τη μη αναδραμουση μετα την πρωτην καθοδον .

(Proclus : Elements of Theology : Proposition 206)

Now then , observe how great a scope within which ***this Breath*** holds citizenship .
δη Θεα ποσω τω μεσω τουτο το πνευμα εμπολιτευεται .
For on the one hand , The Oracle said , that when **the soul** inclined below , **she** was weighed down
μεν , ο λογος ελεγεν , οτι ψυχης ρεψασης κατω , εβαρυνθη
and sank , until **she** fell into the dark-gleaming world , wrapped-in-darkness , whereas on the
τε και εδυ , μεχρις εγκυρση τω μεναναυγει χωρω και αμφικνεφει : δε
other hand , when **She** Ascends , ***this Breath*** accompanies **her** as far as ***it*** is able to follow . But
ανιουση συνεπεται μεχρις ου δυναμις επεσθαι : δε
it is able to follow until ***it*** has come to the farthest opposite point . For listen to what The Oracles
αν δυναται μεχρις ηκη εις πλειστον το αντικειμενον . γαρ Ακουε των λογιων
have to say about ***this*** .
λεγοντων περι τουτου :

do not leave behind the dung of matter upon ***the precipice*** ,
Ου καταλειψει το σκυβαλον της υλης τω κρημνω ,
since there is also a **Portion** for ***the image/phantom***
Αλλα Εστι και μερις ειδωλω
in **The Place** that is **Splendid** in every way .
εις τοπον αμφιφαοντα .

The Oracles of Zoroaster

Since **This Place** has to be the very opposite of ***the one*** wrapped-in-darkness . And yet , one
δε Ουτος εχει αντιθεσιν προς τον αμφικνεφη . Καιτοι τις
might be more keen-of-sight in regards to these verses . For not only does it seem Reasonable
αν πλεον οξυωπησειεν εν τουτοις : γαρ Ου μονην εοικε

for the soul to Restore to The Spheres (**Tim 43a**) , The Nature that has come from That Place ,
αναγειν εις τας σφαιρας την φυσιν ηκουσαν εκειθεν ,
since if before she wrapped herself in her *Earthy Shell* , she brought down from The Summit
αλλα ει πριν αμφιεσασθαι το γηινον κελυφος , κατιουσα ακροτητος
a certain part of Fire and of Air to her *image-like* nature , then she must snatch them up again ,
τι της πυρος και της αερος εις την ειδωλικην φυσιν , εσπασε
and The Oracle says that , She-Conducts-Above The Better Portion together-with-her , for the
και φησι τουτο , συνανα- τη κρειττονι μεριδι -πεμπει . γαρ το
Divine body could not be , the dung of matter . And so , it would be Reasonable that those
θεσπεσιον σωμα αν ουκ ειη σκυβαλον Υλης . Και δ' αν εχοι λογον τα
elements which have a common nature and are brought together to one end , must not be
κοινωνησαντα φυσεως και συντεντελεσαντα εις εν μητοι ειναι
entirely unrelated , and especially , those whose place is that belonging to neighbors , just as
πανταπασιν ασχετα , και μαλιστα οις η χωρα εκ γειτονων , καθαπερ
Fire is next to The Circular/surrounding Body , and It is not like The Earth , the farthest from
πυρ εστι εφεξης τω κυκλω σωματι , και ουχ ωσπερ γη το εσχατον
The Real Beings . Thus , if The Better Elements yield their place to The Inferior Ones ,
των οντων . δε Ει τα κρειττω ειξαντα τοις χειροσιν
by rejoicing of Their Communion , and if an unmixed body has helped to bring about mud ,
απελαυσε της κοινωνιας και ακηρατον σωμα εις συνετελεσεν ιλυν ,
just as if the elements from there were appropriated to yield to the conjunction that prevails here ,
ωσπερ ιδιοποιηθεν υπο παραχωρηθεντως του συνοδω κρατειν εν τη ,
then it would also be possible that if , the inferior ones , by not struggling against The Energy
αν και ταχ' τα χειρω μη αντιτεινανται προς την ενεργειαν
of the soul , but were in turn yielding and obedient , and if they were to act-together , and so
της ψυχης , αλλ' ευηνια και καταπειθη , τε αυτα ομαρτησαντα , και
keep The Intermediate Nature undistracted , under The Leadership of The First Nature , then
παρασχομενα την μεσην φυσιν απερισπαστον , τη ηγεμονια της πρωτης ,
they would become Etherealized , and Conducted-Above-Along-with-It , so as to traverse , if not
αν συνεξαιτηεροιτο και συναναπεμποιτο , διαβαινοι ει μη
the whole way , then at least to The Summit of The Elements , and so , they may taste of the
παντος αλλα τοι την ακροτητα των στοιχειων , και αν γευσαιτ' του
Place that is Splendid in every way . For *the image* has a certain Portion in Self , say The Oracles .
αμφιφαους . γαρ Εχει τινα μεριδα εν αυτω , φησιν ,
This Portion is found in a Certain Circular Order that takes place (**Parmenides Poem Frag 1**) .
τουτ' εστιν εν τινι του κυκλικου ταξει γινεται .

A : B : : C : D
B : A : : D : C
C : D : : A : B
D : C : : B : A

(Pierre Grimes : **Is it All Relative?**)

ς'. (6)

Thus on the one hand , so much has been said concerning the portions/lots/fates
Αλλα μεν ταυτα ειρησθαι περι της μοιρας
derived from The Elements and it is up to you to distrust or trust them . But on the other hand ,
εκ των στοιχειων και εξεστι απιστειν και πιστευειν . δε

when The Soul Ascends according to The Laws of Nature (not by any contrivance) then there is
ψυχης ανιουσης κατα φυσιν μη ουδεμια μηχανη
nothing to prevent *The Corporeal Ousia* which has come from There , from Arising out of Its
ου Την σωματικην ουσιαν ηκουσαν εκειθεν αναστασαν του
fallen state , and by being assisted by The Soul It becomes Harmonized with The Spheres . This
πτωματος και συνεξαραι εναρμοσθηναι ταις σφαιραις , τουτ'
is , just as if It were poured-out/dissipated/dissolved into Its Innate Natural Condition . Therefore ,
εστιν ωσπερ αναχυθηναι εις την οικειαν φυσιν . ουν
on the one hand , there are these two extreme allotments/portions/fortunes (**Theatetus 176E**) ,
μεν αυται δυο Εσχαται ληξεις ,
the one , wrapped-in-darkness , while the other , Is , In-Every-Way-Splendid , both of which
η μεν αμφικνεφης , η δε ουσα αμφιφαης , τε
inhabit The Extremes of Good and bad fortune . But how many Intermediate Places
νειμαμεναι τα ακρα ευμοιρας και κακαδαιμονιας . δε Ποσας μεταξυ χωρας
do you think there are in the hollow of The Kosmos , that are partly-Luminous , and also
οιει εν τω κυτει του κοσμου , ετεροφαιεις τε και
partly-obscure , in which , the soul has *all* her habitations , together with *this pneumatic spirit* ,
ετεροκνεφεις , εν αις ψυχη εχει απασαις διαιταν μετα τουδε πνευματος του ,
by changing *her* habits and *her* forms and *her* life ? Thus on the one hand , when She reverts-back
αμειβουσα ηθη τε και ειδη και βιους ; ουν μεν Αναδραμουσα
to Her Innate Nobility , She is a Treasury of Truth ; for She is Pure , Translucent and Unmixed ,
επι την οικειαν ευγενειαν, εστι ταμιειον αληθειας. γαρ εστι Καθαρα και διαφανης και ακηρατος ,
by being Divine , and if she so wishes , a Prophetess . But on the other hand , when she descends ,
ουσα θεος και ει βουλοιτο προφητις : δε καταπεσουσα
she becomes *misty* and indefinite , and speaks falsely ; for the *misty* element of the *pneumatic*
αχλυουται και αοριστει και ψευδεται . γαρ Το ομιχλωδες του πνευματος
spirit does not yield to The Energy of The Real Beings . Therefore , by being an *Intermediary* ,
ου χωρει την ενεργειαν των οντων . δε ουσα Μεταξυ ,
it would miss some , but obtain others . And in this way , you might resolve in what order
αν αμαρτοι των μεν , τυγχανοι των δε . και ουτω αν Γνωματευσαις εν ητινι ταξει
the spiritual nature belongs . For That which is Divine or near The Divine , Speaks The Truth ,
δαιμονιαν φυσιν . γαρ Το εστιν θειον η πελας του θειου αληθιζεσθαι
either entirely or almost entirely . Thus , *the mistakes* inherent in *predictions* are unceasing ;
η παντως η παρα μικρον . δε Το πλανον γε εν ταις προρρησεσιν αλκητον
for passion and ambition belong to those who wallow in matter . For in this way like the *newly*
εμπαθες και φιλοτιμον εστι των αλινδουμενων εις υλης . γαρ Ταυτη το
brewed wine always puts-on-the-dual-guise of Grandfather (Dream) Spirit or God/dess (**Iliad 2** 1- 47) ,
σιραιον αει υποδυεται και πρεσβυτερον δαιμονα και θεον ,
and It leaps in and takes possession of the place that has been Well-nurtured for The Superior Nature .
και εναλλεται και καταλαμβανει την χωραν ευτρεπισθεισαν τη μειζονι τη φυσει .
And since there is a soul in human beings , then we might discover from that source , what *its*
τε ουσης ψυχην Εν ανθρωπω φωρασαιμεν ενθενδε
order/disposition may be . For whenever *The Imaginative Breath* is Pure and Well-defined , during
ταξιν αν . Οτω το φανταστικον πνευμα καθαρον και ευοριστον , και
waking or sleeping visions , then the soul will receive True impressions from The Real Beings ,
υπαρ και ονειρ δεχομενον αληθη εκμαγεια των οντων ,
that bear this promise , a better lot , upon which the very form of the soul depends (**Crito 44A**) .
αν εχοι ουτος υποσχεσιν , βελτιονος ληξεως , επι το γε τω σχηματι της ψυχης .

Thus if we Look into what kind of disposition **The Psychic Breath** happens to have , whenever ***It*** is
θηρωμεν εν οποια διαθεσει το ψυχικον πνευμα τυγχανει οτε
thus Un-disturbed from another outside force ; not least of all , from the apparitions , which
δε μη κινειται υφ' ετερου εξωθεν , Ουχ ηκιστα απο των φαντασματων , α
It emits and around which ***It*** dwells . **Philosophy** abundantly provides to this Standard (**Rep 571B**) ;
προβαλλει και περι α κατακινεται , φιλοσοφιας χορηγουσης εις τουτο κριτηρια ,
so that we must also cherish **Self** , and jointly take care , that we do not ever wander . Therefore ,
ως δει και τρεφειν αυτο και συνεπιμελεσισθαι μητοι ποτε πλανηθηναι . δε
The Best Nurture is to Energize (become active) according to The Attentive Power , so that
αριστη Τροφη ενεργειν κατα την επιβλητικην δυναμιν , και
once and for all The Projection/Emanation of Life be Intellectual , as much as it is able , by
καθαπαξ την προβολην της ζωης ειναι νοεραν , οση δυναμις ,
Anticipating the urges of strange and out-of-control apparitions . For *This* is what it is (**Republic 518**) ,
προλαμβανοντας τας ορμας των ατοπων και προπετων φαντασματων . γαρ Τουτο εστι
to be Turned towards That which is Best , and to be unrelated to the worst inclinations , by only
εστραφθαι προς το κρειττον , και ειναι ασχετον του χειρονος , μονον
associating with them , insofar as it is necessary . Therefore the application **Intellectual Insight**
προσομιλουντα , οσα αναγκαια . δε χρημα Νοερα επιβολη
is the most incisive weapon against those that conspire against ***The Imaginative Breath*** . For **Self**
τμητικωτατον των συνισταμενων επι το πνευμα : γαρ αυτο
Mysteriously Refines ***It*** and Raises ***It*** towards **God** . Then when ***It*** has become Adapted to **That** ,
αρρητως Λεπτυνει και ανατεινει προς θεον . δε Το γενομενον επιτηδειον
Self Draws **The Divine Breath** , by ***Its*** Kindred nature into Fellowship with **The Soul** , just as when
ελκει θειον πνευμα τη συγγενεια εις ομιλιαν ψυχης . Ωσπερ οταν
it becomes thick by being condensed and dwarfed so that ***it*** is neither able to fill The Places
γενηται παχους υπο συνειληθη και μειον ωστε η πληρωσαι τας χωρας
Assigned for ***it*** by **Providence** during The Modeling of Ideal-Human : The Hollows that exist
αποδειχθεισας αυτω προνοιας υπο της διαπλασασης ανθρωπον : αι κοιλιαι εισιν
within The Head ; and since a void cannot ever be sustained in the nature of existing beings ,
εγκεφαλου : κενου ουκ τοτε ανεχομενης εν της φυσεως τοις ουσι ,
then a worthless spirit enters in . And what suffering will **she** not undergo when such a bad-guest
πονηρον πνευμα εσισκρινεται . Και τι παθοι αν ουκ γενομενη κακω
that should be averted , shares **her** hearth ? For on the one hand , Those Places exist for this very
αποτροπαιω συνεστοις ; γαρ Τας χωρας ειναι τουτω αυτω
purpose of belonging to ***The Imaginative Breath*** , whereas it is in Their Nature to be filled by either
γενομενας του πνευματος , εστιν φυσις ειναι πληρεις η
a worse or by a better ***Spirit*** . Thus on the one hand , this is the penalty for the godless who have
χειρονος η βελτιονος . Αλλα μεν τουτο δικη των αθεων μολυν–
defiled **The Divine Place** within selves , whereas on the other hand , **There** also is **The Goal**
–αντων το θειον εν αυτοις : δε εκεινο τελος
of Reverence , or whatever is near **That Goal** (**Theatetus 177**) .
ευσεβειας , η ο τι αγχου του τελους .

ζ'. (7)

Thus on the one hand , we have devoted ourselves to speak about **Divination** through Dreams , for
ουν μεν Ημεις επιβαλλομενοι λεγειν περι της μαντικης δι' ονειρων , ως
human beings should not despise **Self** , but should rather pursue **Her** , seeing that **She** *Provides* a Service
οι ανθρωποι αν μη ατιμαζοιεν αυτην , αλλ' επιτηδευοιεν , παρεχουσαν χρειαν

to our life , and it is to this end that we have labored about ***the imaginative nature*** . Whereas on the other
τω βιω , επι τουτω περιειργασμεθα την φανταστικην φυσιν . δε
hand , perhaps **The Logos** has made ***its*** need in this region less than manifestly obvious . Thus I say that
μεν του λογου Εκ το χρειωδες ενθαδε ελαττον αναπεφηνεν . δε
there is *no* Better , **Truly Holy *Fruit*** to gain , than a ***Healthy*/*Sound Breath*** to **Lead Soul Above** ,
αμεινων οντως ιερον καρπος κερδος , υγιους πνευματος ανα– ψυχης –γωγη :
so that **Self Divination** is a certain attempt by us to be Attentive and Reverent . And some people ,
ωστε αυτο μαντικον εστι τις πειρασθαι ημιν ειναι μελετη και ευσεβειας . Και τινες
through **Such Divination** , having been enticed by their curiosity for prediction , have already set a table
δια το τοιουτο , δελεασθεντες λιχνεια προγνωσεως , ηδη προυθεντα τραπεζαν
filled-full of Sacred and Modest Dainties , and welcomed a Pure and Undefiled bed .
φλεγμαινουσης απο ιεραν τε και ατυφον , και ησπασαντο καθαραν και αμολυντον κοιτην .
For one should consult upon their 'bed' as much as The Priestesses of **Apollo** do upon their tripod ,
γαρ Ο χρησαμενος τη κλινη οσα Πυθοι τω τριποδι ,
so it must be far from us to make our nights be witness to any lack of discipline in 'self' . Since one
δει πολλου ποιησασθαι τας νυκτας μαρτυρας τας ακολασιας εν αυτη : δε ο
should worship and pray to **God** . But that which accumulates little by little becomes much ,
και προσεκυνησε και προσηυξατο θεον . δε το συντιθεμενον κατα μικρον Γινεται πολυ ,
and that which comes to be through one , ends-up in a greater one . So also , those who were not impelled
και το γινομενον δι' αλλο αποτελευτησεν εις μειζον , και τους ουκ ορμησαντας
to **This Object** at first , at some time in their advance , have come to Love to be United to **God** .
επι τουτο τα πρωτα , ποτε προιοντας ερασθηναι συναφθηναι θεου .
Is it not so then , that we must not disregard The Value of **Divination** , which transports us towards
Ουκουν αμελειν αξιον μαντικης , οδοιπορουσης επι
Divine Concerns , and since The Most Precious Concerns which are within the power of human beings ,
τα θεια , και το τιμιωτατον των εχουσης εν δυναμει ανθρωπου
depend upon **That Art** . For neither because of this is it so , that **the soul** here below that is United with
παρυφισταμενον . γαρ Ουδε δια τουτο της ψυχης τηδε συνημμενης τω
God , has less need , because **she** has been deemed worthy to handle **The Better** . For neither is **she**
θεω ελαττων η χρεια , οτι ηξιωται της επαφης των κρειττονων : γαρ Ουτε εστι
indifferent/careless of the living being , since from **her Watch-tower** , **she** has a much more distinct view
ανεπιστρεπτος του ζωου , και εκ περιωπης πολυ που τρανοτερον επισκοπειται
of things here below , than when **she** is with selves and is mingled with the inferior elements . So that by
τα κατω η ουσα μετ' αυτων και συμπεφυρμενη τοις χειροσιν , ωστε
remaining unmoved/calm , **she** will give to the living being *the images* of those that are coming to be .
μενουσα ατρεμης δωσει τω ζωω τα ινδαλματα των γινομενων .
According to the proverb , this is 'to descend without descending' , when the better takes charge/care
Και το λεγομενον τουτ' εστι , κατιεναι μη κατιοντα , οταν ο κρειττων επιμεληται
of the worse , *without any resistance* . **This Art** of **Divination** , I resolve to possess for myself , and
του χειρονος ασχετως . Ταυτην την μαντικην εγω αξιω παρειναι εμαυτω και
to leave to my children . On behalf of which **Art** , there is no need for us to pack-up and prepare for a
καταλιπειν παιοσι , εφ' ην ου δει βαδιζειν συσκευασαμενους
long journey , nor to sail beyond the frontiers , just as if to **Pytho** or to **Ammon** . Since it is enough
μακραν οδον η πλουν υπεροριον , ωσπερ Πυθωδε και ες Αμμωνος , αλλ' αρκει
to wash our hands , while keeping holy silence , and to sleep .
καταδαρθειν χειρα ευφημησαντα τε και νιψαμενον :

Then the bather (Penelope) , upon taking clean clothing for her skin ,
δ' Η υδρηναμενη ελουσα καθαρα ειμαθ' χροι

Prayed to **Athena**
Ευχετ' Αθηναιη

Odyssey 4-759

η'. (8)

In this way we shall equally ask for a Dream , just as Homer asked . And if we are so adapted ,
Ουτως ισως αιτησομεν ονειρον , ωσπερ Ομηρος ητησεν . Καν ης επιτηδειος ,
then **The Deity** that is far away (**Odyssey 4-811**) is indeed also present by our side , not only when such
ο θεος πορρω . γε και παρεστιν παραγινεται μηδε μονον Οτε ταυτα
troubles arise every time that we are Sleep . And this is the whole business of The Rites of Initiation ,
πραγματευσαμενων εκαστοτε καταδαρθουσι . και τουτ' εστιν η πασα πραγματεια της τελητης ,
by means of which , no one has ever yet lamented their poverty , as if they had less of This than the rich .
δι' ην ουδεις πω ωδυρατο πενιαν , ως μειονεκτων ταυτη του πλουσιου .
Look indeed , some of the cities choose their priests , from those who own the most property ,
μεντοι Ενιαι των πολεων αιρουνται τους ιεροφαντας , απο των μεγιστων τιμηματων ,
just as the Athenians choose their Three-Rulers . And since it is necessary to spend much and not least
ωσπερ Αθηναιοι τους τριηραρχους . Και δει δαπανης συχνης και ουχ ηκιστα
to have the luck to collect-together the Cretan herb , and the Egyptian feather , and the Iberian bone , and
τυχης συγκομισαι Κρησσαν βοτανην , και Αιγυπτιον πτερον , και Ιβηρικον οστεον , και
by **Zeus** , if one must first obtain some rarity begotten and nourished in a hidden corner of Earth or sea ,
νη Δι' ει τι τεραστιον φυεται τε και τρεφεται εν παραβυστω γης η θαλασσης :

'where **Hyperion** both sinks beneath The Earth and rises .'
υπεριονος Ημεν δυσομεμου ηδ' ανιοντος . **Odyssey 1-24**

For look , this and much like this is said about those who practice out-door divination . Then what
γαρ τοι ταυτα και πολλα τοιαυτα Λεγεται περι των τεχνευοντων την θυραθεν μαντικην , τις
ordinary person , from their own resources , have enough to incur such expenses ? Whereas Dreams
ιδιωτης των υπαρχοντων αν αρκεσειεν προς α ; δε Ενυπνιον
are visible to one who is worth five hundred measures of wheat , and visible to the other who is worth
ορα ο μεν πεντακοσιομεδιμνος , ορα ο δε
three hundred measures , but also to the teamster no less than , to the peasant who tills the land for a
τριακοσιομεδιμνος : αλλα και ο ζευγιτης ουδεν ηττον , ο απεργαζομενος την εσχατιαν ωστε
living , but also to the galley-slave and the common laborer alike , and the exempt and the one who pays
αποζην : αλλα και ο προσκωπος και ο θης ομοιως , τε ο ισοτελης και ο τιθεις
the taxes . Thus it makes *no difference* to **The God** , whether someone is a genuine priest of **Athena**
το μετοικιον . δε ουδεν Διαφερει τω Θεω , τις ο Ετεοβουταδης
or a newly-bought Slave . And Her Accessibility to All people , is very Caring-of-human-beings ,
και τις ο νεωνητος ο Μανης : Και αυτης το δημοτικον μαλα φιλανθρωπον ,
and Her Simple and Self-made/prepared/active character is very Philosophic , and Her lack of violence
και το λιτον και αυτοσκευον το μαλα φιλοσοφον , και το μη βιαιον
gives Her Sanctity , and that She is Present *Everywhere* , and Her not employing water or a rock or a
ευσεβες , και το παρειναι πανταχου , και τουτο μη καταλαβειν υδωρ η πετραν η
chasm in The Earth , is indeed Her most Divine Quality . Thus through Divination of this kind , neither
χασμα γης , μεντοι γε θεοειδεστατον : δε δια την μαντικην τοιανδε μητε
do we become engaged only with one occupation , nor lose opportunities because of Self , this was also
ημας γινεσθαι ασχολους προς μιαν Το πραξιν, μηδε αφαιρεισθαι καιρον υπ'αυτης , τουτο ην και
the first thing worthy to be said . For no one has ever left any important matter they might have in hand ,
πρωτον αξιον ειρησθαι . γαρ Ουδεις απολιπων τι των προυργου εν χερσιν

and go home to sleep , in order to compose a Dream for ones self . But the time which the living being
και ωχετο οικαδε καθευδησων , προς συγκειμενον ενυπνιον αυτω . Αλλ' ο χρονος ον τω ζωω
must spend in Its Nature (seeing that our waking energy is not sufficient to support Its **Ousia**)
αναγκη δαπαναν εις την φυσιν , ημιν εγρηγορσεως ενεργειαν ουκ αρκουσης εις της ουσιας ,
has Itself come Providing **This** to human-beings , according to the proverb , that 'The By-work is greater
ουτος ηκει κομιζων τουτο ανθρωποις δη το λεγομενον , το παρεργον μειζον
than the work', ***by linking-together*** The Desirable to **The Necessary** and **Well-being** to The Existence .
εργου , επισυντιθεις το αιρετον τω αναγκαιω και ευ ειναι τω ειναι .
Then indeed regarding the foreknowledge that comes to us through many and various props
Αλλ' (γε– **–αι**) προγνωσεις παραγινομεν**αι** δια των ποικιλων οργανων
one would be content if , after having occupied the greater part of life , they would yield *something*
αγαπητον ει νειμαμεναι την πλειω μεριδα του βιου , παραχωρησειαν τι
to all of one's remaining needs and affairs . And if you were to give yourself up to any of
απασαις ταις λοιπαις και χρειαις και πραξεσιν . ει Ων γενοιο προς τινι
these practices , you would scarcely find divination of any use to self , for neither is it in every way
πανυ αν χαλεπως της μαντιης υπο ωφελοιο εις αυτην . γαρ Ουτε παντος
the proper time , nor in every way the proper place to receive the equipment for the ritual , nor is it
καιρου , ουτε παντος τοπου δεξασθαι κατασκευην τελετης , ουτε
in every way easy to carry around with you the instruments for its practice . For from nothing else ,
πασα ευμαρεια συμπεριφερειν τα οργανα επ' αυτην . γαρ Ινα μηδεν αλλο ,
but , from such equipment that was recently confiscated and confined , prison warehouses were filled
αλλ' εφ' οις πρωην εστενοχωρηθη τα κολαστηρια , εστιν φορτια
by wagon-loads and ship-loads (Emile Brehier , **The Hellenistic and Roman age** , Pages 199 & 214) . Along
απηνης η νεως , (Gibbons ,**The Decline & Fall of The Roman Empire** , Chap 25) μεθ'
with such instruments , registrars and witnesses also took part in the rites . For in this way it would be
ων απογραφεις ανδρες και μαρτυρας αλλα μερη της τελετης . γαρ Ουτω
more true to say , that during our time , disclosures of their secrets have been made by many of those who
αληθεστερον ειπειν , καθ' ημας του χρονου καταμηνυσαντος δια πολλα των
administer of Their Laws , by whom such Mysteries have become divulged to the gaze and the hearing
υπηρετησαντων τοις νομοις , υφ' ων γεγονε εξαγορευθεντα θεαματα τε και ακροαματα
of the profane populace . Therefore , as I am persuaded , besides the wretchedness of stooping to such
βεβηλου δημου . ουν , ως εγωγε πειθομαι , Προς τω σχετλιον συγκυπτειν εις τα
practices , it is also abhorrent to **God** . For not to wait for whatsoever comes of Its Own Will , but
τοιαδε , ειναι και απηχθημενον Θεω : γαρ μη περιμενειν οντινουν το εθελοντην , αλλ'
instead to try to manipulate them by *pushing* and *pulling* , is like the use of force , which not even when
κινειν ωθισμω και μοχλεια , εστι ομοιον βιαζομενοις , ο μηδ'
it has occurred among human beings , has been allowed to go unpunished by the Law-givers . Therefore ,
γενομενον επ' ανθρωπων ειασεν ατιμωρητον ο νομοθετης . ουν
such things are difficult , for those who want to take part of the future in this way , but besides all these
απερ εστι χαλεπα , τοις μετουσι το μελλον ουτω , Προς απασι
concerns , the chance that their activity might also be interrupted , and traveling abroad , is just as if you
τουτοις , το την ενεργειαν και υπαρχει διακοπτεσθαι , και ιουσιν υπεροριοις , ωσπερ
were to abandon the art . For it is no small deed when traveling anywhere , to pack-up and carry-away
απολειπειν την τεχνην . γαρ ου μικρον Εργον βαδιζοντας απανταχου σκευαγωγειν
the equipment necessary for this practice .
τα εφοδια επι ταυτην .
Whereas indeed in Divination by Dreams , every one is themselves *a certain* instrument .
Αλλα γε της μαντικης δι' ονειρων εκαστος εστιν αυτος τις οργανον :

So that it is not even possible to abandon our Oracle if we so desired . Since She also dwells within us , ωστε ουδε εξεστιν απολιπειν το χρηστηριον βουλομενοις : αλλα και συνοικουρει μενοντι , She accompanies us when we go abroad , and She is with us on the battle-field , and She is with us in the και αποδημουντι συμπεριερχεται , και συστρατευεται , και συμπολιτευεται , city , and She labors with us in the field , and She barters with us in the market place . Neither do the και συγγεωργει , και συνεμπορευεται . ουδε οι laws of a malicious government hinder Her , nor would they , be able to do so , even if they so wished . νομοι της βασκανου πολιτειας κωλυουσιν Ταυτην , ουδ αν , δυναιντο , ει βουλοιντο . For they would have nothing to say against those who make use of Her (**Iliad II – 485**) . And how then , γαρ εχουσιν ουκ ελεγχον Κατα των χρωμενων . και Τι δ' would we be violating the law by sleeping ? Neither could a tyrant ever impose an edict forbidding us αν αδικοιμεν καθευδοντες ; Ουδ' αν τυραννος ειναι διαταξαιτο to look into Dreams ; not unless he also banished sleep from his kingdom . But on the one hand , αθεαμονας ονειρων, ουκ μη ει και γε αποκηρυξειεν το καθευδειν εκ της αρχομενος. Αλλα μεν this would be a mindless act , that wishes for that which is impossible to be accomplished , on the other τουτο ανοητου , οις βουλεται αδυνατα : δε hand , it is an act of an impious person , that makes laws that are contrary to **Nature** and also to **God** . ασεβους , οις νομοθετει εναντια τη φυσει τε και τω Θεω . Therefore we must go to Self , both women and men , both old and young , both poor ουν Ιτητεον επ' αυτην και γιναικι και ανδρι , και πρεσβυτη και νεω , και πενητι and rich , both private citizen and ruler , both town-folk and country-folk , both artisan and orator . και πλουσιω , και ιδιωτη και αρχοντι , και αστικω και αγροδιαιτω , και βαναυσω και ρητορι . She forbids neither race , nor age , nor fate/condition , nor **Art** . **This** Immanent Prophetess , **This Good** αποκηρυττει ου γενος , ουχ ηλικιαν , ου τυχην , ου τεχην . ετοιμος προφητις , αγαθη Counselor , who is Discreet , who is Present to *Everyone* , *Everywhere* . Self is both Initiator and Initiate , συμβουλος , εχεμυθος , παρεστι Πασι πανταχου . Αυτη τε μυσταγωγος και μυστις , who on the one hand , ***Brings*** **Good** *Tidings* ; in such a way as to prolong our pleasure by ***instantly-*** μεν αγαθον ευαγγελισασθαι , ωστε ποιησαι μακροτεραν την ηδονην προ– ***anticipating*** *Their* **Benefit** ; and on the other hand , She points out the worst , in order to guard against it –αρπασαντα την απολαυσιν , δε καταμηνυσαι το χειρον , ωστε φυλαξασθαι and repel it beforehand . And since *Such Hopes* , which *nourish* the human race , reach out και προαποκρουσασθαι . Και γαρ οσα ελπιδες , αι βοσκουσι το ανθρωπων γενος , ορεγουσι useful and gentle *Gifts*, and *Such* that *Comprehend* fear ; Forethought and The Beneficial/Profitable ; χρηστα τε και μειλιχα , και οσα εχει φοβος τε προμηθη και ονησιμα , ***All*** *Those Gifts* that are found in Dreams , and *by nothing else* are we so *Persuaded* towards *Hope* . And παντα τοις ενι ονειροις , και υπ' ουδενος ουτως αναπειθομεθα ελπιζειν. Καιτοι furthermore That which one *needs* from *Hopes* is so Abundant and so Preservative in Her Nature , so that το χρημα των ελπιδων εστιν ουτως πολυ και σωτηριον εν τη φυσει , ωστε the Refined Sophists say , that human beings would not be willing to go on living , just as they have from οι κομψοι σιφισται φασιν τους ανθρωπους αν μηδ εθελησαι εχοντας ζην , ως εγενοντο the beginning (**Protagoras 321C**) . For they would forsake/give-up their life because of the terrors that την αρχην . γαρ Απαγορειειν τον βιον υπο των δεινων were spread all around them , if o **Prometheus** had not assigned *Hopes* into their nature , *That Abiding* περικεχυμενων , ει Προμηθευς μη ενεχεεν τας ελπιδας εις την φυσιν , διαμονης Medicine , under the influence of which they are led to believe that what is being expected is more worthy φαρμακον , υφ' ων παραγομενοι ηγηνται το προσδοκωμενον πιστο– of **Trust** than that which is before the eyes . Therefore , *These Hopes* have such *force* , so that whoever is

–τερον του φαινομενου : δε Αι εχουσι τοσαυτην την ισχυν , ωστε ο

bound in chains , whenever they allow the will of their mind to *Hope* , they are already unbound , and a δεδεμενος εν πεδαις , οταν εφη τω βουλομενω της γνωμης ελπισαι , και λελυται , και στρα– soldier , and are at once a lieutenant , and after a small interval a captain , then finally a general , and are –τειεται , και εστι αυτικα διμοιριτης , και μετα μικρον λοχαγος , επειτα στρατηγος , και victorious and makes offerings ; and with their head crowned , they also set a banquet-table , and if νικα και θυει , και στεφανηφορει , και παρατιθεται τραπεζαν , μεν ει they wish they are Sicilian , or a Median if they so wish . And to be sure they are forgetful of their feet , βουλοιτο , Σικελικην , δε Μηδικην ει βουλοιτο . Και μεντοι εστιν επιλησμων τοιν ποδοιν , as long as they wish to be a general . And so , all of this is the waking vision of one who is awake *and* εως βουλεται ειναι στρατηγος . Καιτοι παν τουτο εστιν υπαρ εγρηγοροτος και the sleeping vision of one who is asleep , for *both* are composed by **The Same Underlying-condition** ; ενυπνιον ονειρωττοντος : γαρ αμφω συνισταται ταυτον υποκειμενον **The Imaginative Nature** . On the one hand , whenever we wish to form an image (in our **imagination**) , την φανταστικην φυσιν , μεν οταν ην εθελησωμεν ειδωλοποιειν , **This** Singular Useful Service is offered : **It** applies **Good** *cheer* to our life , which also softens the τουτο εν χρησιμον παρεχεται : επαλειφει ευθυμια ημων τον βιον , και κολακευουσα ταις irregular hopes of the soul , by lifting her above the perception of difficulties . Whereas on the πεπλανημεναις ελπισιν την ψυχην , αναλαμβανει της αισθησεως των δυσχερων : other hand , whenever **It** spontaneously presents *Hope* to us -But this takes place while we are sleeping- δε οταν αυτεπιτακτος προβαληται ελπιδα ημιν : δε τουτο γινεται καθευδοντων : then we have *The Security* of **The Divinity** of *The Promise* of our Dreams . So that if anyone has εχομεν ενεχυρον του θεου την υποσχεσιν των υπνων . Ωστε τις prepared their Intelligence to make use of *Those Greater Pursuits* , which The Dream held out to Self , ευτρεπισας την γνωμην εις το χρησασθαι μειζοσι πραγμασιν , α το ενυπνιον προυτεινεν αυτω , then they have already **Profited** *Twice* , by both **The Being Well-Pleased** *prior* to the actual events , and ηνεγκατο ηδη κερδος διττον , τε το ησθηναι προ των πραγματων , και by being in a position to make **Use** of selves *Skillfully* , by having examined selves long before , by το παραγενομενοις χρησασθαι περι αυτων επισταμενως τω προεσκεφθαι παλαι , ως being **Proper** to **The Life** of Self . So that this was the hymn to *Hope* , that **Pindar** made when he spoke προσηκοντων τω βιω αυτου . Ωστε ην την υμνησε ελπιδα ο Πινδαρος λεγων concerning **The Blessed** Human-being ; that to Self , accordingly περι ευδαιμονος ανδρος Οτι αυτω αρα

A Sweet Companion cheers their heart
γλυκεια συναορει αταλλοισα οι καρδιαν
Hope , the old/young man's Nurse , who ***Chiefly Guides***
ελπις γηροτροφος/κουροτροφος α μαλιστα κυβερνα
the wayward/changeful mind of mortals .
πολυστροφαν γνωμαν θνατων ,

The Republic 331A **& Frag** 214

Someone would say that nothing is said about the waking state , that produces fantasies , which we mold τις αν φαιη ου λεγεσθαι περι της υπαρ , της απατηλης , ην ημεις διαπλαττομεν for ourselves . But the whole praise that **Pindar** mentions in this passage is only a small part of Dreams . εαυτοις . Αλλ' ολον επαινος τω Πινδαρω ειρηται τουτο μικρου μερους ενυπνιων . Therefore , The Divination concerned with Dreams -whose Pursuit is ***to Bring to Light*** along with **Art-** ουν Η μαντικη περι τους ονειρους , μετιουσα το πεφηνος συν τεχνη , offers the stronger Hope , so that It appears not to belong to the former , slighter genus/kind . Therefore , παρεχεται την βεβαιοτεραν ελπιδα , ωστε δοκειν μη του φαυλοτερου γενους . δε

the **Penelope** of **Homer** , assumes that there are two gates of Dreams , and makes half produce illusions ,
Η Πηνελοπη Ομηρου , υποτιθεται διττας πυλας ονειρων , και ποιει τους ημισεις απατηλους ,
because she was *not Skilled* in respect to Dreams . For if she had known The Art Concerning Selves ,
οτι ην ουκ σοφη τα περι ονειρων . γαρ Ει ηπιστατο τεχνην επ' αυτους ,
then she would have made them ***all*** pass through The Gates of Horn (**Odyssey 19**-566) . Surely then ,
αν παρηνεγκεν παντας δια των κερατων . γουν
without a doubt , she has been *convicted* and *made liable* (by Homer) of being uneducated/unskilled
δηπου Πεποιηται εξελεγχομενη και οφλισκανουσα αμαθιαν
concerning her Vision of Self , inasmuch as there was no need for her to distrust ;
περι την οψιν περι αυτην , η μη δεον ηπιστησε :

That on the one hand , the wild geese are the suitors ,
μεν Χηνες μνηστηρες :
Whereas on the other hand , Look that bird , the eagle , is me **Odysseus** !
δε τοι ορνις αιετος Ειμ' Οδυσσευς . **Ody 19–**546

For he was under the same roof , and it was to him that she was babbling about The Vision . Therefore ,
δε Ο ην ομωροφιος , και προς ον ηδολεσχει δια της οψεως .
I seem to hear **Homer** say in such words as these , that there is no value in despairing of Dreams , nor
δοκω ακουειν Ομηρου λεγοντος δια των τοιουτων , ως ουκ αξιον απογινωσκειν ονειρων , ουδε
should we confuse/attribute the weakness of the consulters with The Nature of The Visions Themselves .
μετατιθεναι την ασθενειαν των χρωμενων επι την φυσιν των ορωμενων .
In respect to which , neither then , is **Agamemnon** in the **Right** when he calls Dreams deceitful ,
Παρ' ο μηδε εστιν Αγαμεμνων δικαιος εγκαλειν ονειρων απατην ,
by erroneously assuming that the Prophesy concerning the victory .
κακως υπολαβων της μαντευτης περι της νικης :

summoned thee to call to arms the flowing-haired Achaeans ***with all speed*** ;
κελευσε σε Θωρηξαι καρη κομοωντας Αχαιους Πανσυδιη :
for ***now*** you may capture the wide-wayed city .
γαρ νυν κεν ελοις ευρυαγυιαν πολιν .

Therefore , he advances , as if to take the city by a mere shout , because he had mistaken the phrase :
ουν Προεισιν ως αιρησων την πολιν αυτοβοει , οτι παρηκουσεν του

'with ***all*** speed'
πανσυδιη ,

which means that , he would take it ***now*** , if he were to call to arms ***every single*** Hellene . Whereas
ο φησιν , ει προς εξοπλισειεν το ενα Ελληνικον : δ'
Achilles and the **Myrmidon** phalanx were out of the fighting , the Best-fighting-spirits of the army .
Αχιλλευς τε και τω Μυρμιδονων φαλαγξ ην Τω απομαχος, το ευψυχοτατον του στρατευματος.
Let this suffice for my praise of Divination , and let us set It aside .
Αλις εγκωμιαν , και καταβαλωμεν .

θ'. (9)

But I have just barely missed being accused of being ungrateful ; since on the one hand ,
Αλλ' η παραμικρον εαλωκα(αλισκομαι) αγνωμοσυνης : οτι μεν
this is what I said a little while ago (P20) , that Divination by Dreams is Good to sail/travel with and also
Ταυτα α ειπον μικρον προσθεν , αγαθη συνεκπλευσαι τε και

to remain at home with , and to trade with , and command troops with , and that It Helps *Everyone* ,
συγκαταμειναι , και συνεμπορευσασθαι , και συστρατηγησαι , και συγκατεργασασθαι παντα
Everywhere , but on the other hand , I have not yet made public The Benefits my Self has received from
πασι , δε ουπω δημοσσιευσας τα εμε αυτον εις παρ'
Self . And indeed nothing is so Well Arranged for human beings , so as to Join their *Pursuit* of Wisdom .
αυτης . Καιτοι γε ουδεν ουτω συνδιατιθεται τοις ανθρωποις , ως συμφιλοσοφει ,
And of the many things which are difficult when we are awake , while we are asleep , some She makes
και πολλα των απορων υπαρ , επειδη καθευδοιμεν , τα μεν
completely clear , while others She helps resolve . For *something like this happens* ; as if at one moment
ολα εφηνε , τα δε συνηυπορησε . γαρ τι τοιουτον Γινεται , ως μεν νυν
The Self appears to be *Enquiring* , but at another moment , *Discovering* and *Understanding* . Then again ,
τον αυτον εοικεναι πυνθανομενω , δε νυν ειναι εξευρισκοντα και διανοουμενον . δε
It has often also helped me to write . For It also Restores The Mind and so It has Harmonized my words ,
θαμα και συνεξειργασται Εμοι συγγραμματα . γαρ Και ηυτρεπισε νουν , και ενηρμοσε λεξιν ,
by marking-out some , and by introducing others instead . Thus at one time for instance It Corrected the
διεγραψε το μεν , και αντεισηγαγεν το δε . δε και ποτε Ηδη εκολασε την
whole preparation of that inflated style of language that runs riot and flames up with novel
οληνκατασκευην το οιδουν της γλωττης υλομανουσαν τε και φλεγμαινουσαν καινοτητι
names , in imitation of the ancient Attic style , which is foreign to It , so that by The Warning of **God** ,
ονοματων , ζηλω της αρχαιας Ατθιδος , της εκφυλου , δε δια η νουθετησασα Θεου ,
who on the one hand , tells me something , and who on the other hand , tells me what it means , and who
το μεν ειποντος τι το δε ειποντος τι εστιν , το
in turn , shows me in what way to smooth-out the implanted growths from my language , and thereby
δε δειξαντος τινας απολεαινειν εμπεφυκοτας οχθους της γλωττης , τε
It has ***Restored*** me to That which is Sound-of-Mind . And whenever I am engaged in the chase , It has
επανηγαγε ες το σωφρον . Και ποτε κυνηγετουντι
Provided me with the effective means/resources of the hunter's art against those wild beasts who show
συνεπαλαμησατο μηχανας τεχνη επι των θηριων τα
skill alike in running and hiding ; and then when I have given up the chase through exhaustion ,
συν και θεοντα και κρυπτομενα , και δε ποτε αναθζευνυντι απειποντι
It has also commanded me to stay vigilant , and It has promised me good-fortune at the appointed day, so
και επεταξε προσεδρειαν , και υπεσχετο τυχην εις κυριαν ,
that by **Trusting** I am more content to sleep/wait in the open air . But when the appointed day has come ,
ωστε πιστευσαντα ηδιον θυραυλησαι : δε επειδη , η κυρια , η παρην ,
and good-fortune is at hand , It has indeed shown me swarms of wild beasts captured by net and spear .
και η τυχη παρην , η γε υπεδειξεν εσμους θηριων δικτυαλωτων και δοριαλωτων .
Therefore on the one hand , my life has been spent in books and the chase , except the time spent as an
ουν μεν Εμοι βιος βιβλια και θηρα , οτι μη ποτε
ambassador . If only I had not been obligated to see *three unspeakable years* rendered from my life ! And
πεπρεσβευκα . Ως ουκ ωφελον ιδειν τρεις αποφραδας ενιαυτους εκ του βιου ! Και
surely then , *even at that time* , I often derived **The Greatest Profit** from Self . For She made
δη μεντοι και τοτε πλειστα μεγιστα ωναμην αυτης . γαρ εποιησε
ineffective the plots of soul-conducting sorcerers that were directed against me , and *Revealed* them to me
ακυρους Επιβουλας ψυχοπομπων γοητων τε επ' εμε , και φηνασα
and *Saved* me from them all . And She helped me in the management of public office , so that the cities
και περισωσασα εξ απασων , και συνδιωκησεν κοινα , ωστε ταις πολεσι
could have the best care , and She finally placed me -more confidant than any Hellene ever was- on terms
εχειν αριστα , και παρεστησατο θαρραλεωτερον των Ελληνων πωποτε ες την
of intimacy with the emperor . Thus on the other hand , one cares for one , and another for another ;

ομιλιαν βασιλεως . δε μελει αλλων , Αλλοις .

whereas Dream Divination is Present to *All* ; by Being **The Good Spirit** to *Everyone* , She also Invents
δε Η παρεστι πασι ουσα αγαθος δαιμων εκαστω , και επιτεχνωμενη
something for the consideration of those that are awake . *In this way* **Soul** is ***a Certain* Wise *Possession*** ,
τι εν ταις φροντισιν εγρηγοροσι . Ουτω ψυχη τι σοφον χρημα
that is *unoccupied* with the flood of vulgar sensations which introduce to **Her** that which is all various
σχολασασα του κατακλυσμου των αγοραιων αισθησεων επεισαγουσων αυτη το παντοδαπον
and foreign . For whatever **Ideas She** *Contains* , and as **Many** as **She *receives*** from **Intellect** when **She Is**
και αλλοτριον . γαρ Α τα ειδη εχει , τε και οσα δεχεται παρα νου , γενομενη
Alone , **She**-Offers-**Them**-up to those who are turned towards **The Ideas** Within and **She** Ferries-across
μονη παρεχει τοις εστραμμενοις επι τα εισω , και πορθμευει
The Ideas which come from **The Divinity** . For **Self** was **born** of **The Same Nature** , and **In This Way**
τα παρα του θειου . γαρ αυτη Συγγινεται και ουτως
She Inhabits The Kosmic God , since **The Nature** of **Self** derives from **The Same** Source (**Tim 41**C-D) .
εχουση εγκοσμιος θεος , την φυσιν αυτης ειναι τω ομοθεν .

ι'. (10)

Surely then , on the one hand , These Kind of Dreams are More Divine , and are either
δη μεν Τα ταυτα γενη των ενυπνιων εστι θεσπεσιωτερα , και η
entirely distinct and clear , or almost entirely so , and are least of all in need of the external art (P7) . Thus
παντως τρανα και σαφη , η παρα μικρον παντως , ηκιστα δεομενα τεχνης : αλλα
They will come to support only those who live according to **Virtue** , either by being Mindful , or by
ταυτα αν πεπορισμενην παραγενοιτο μονοις τοις ζωσιν κατ'αρετην ειτε φρονησει , ειτ'
being so through habit . And on the other hand , when They come to anyone else , They come to be with
εγγενομενην εθεσιν . και δε Ει ποτε τω αλλω , μεν
difficulty , but come to be They will . Surely then , it is indeed not for some trifling purpose at all , that a
μολις , αλλα γενοιτ' αν : δη γε ουκ επι τινι σμικρω παντως
Dream of The Best Kind will Present Itself to the chance recipient . Thus The Art of Dream Divination
ενυπνιον των αριστων γενων παρεστι τω τυχοντι . δε την τεχνην
must be applied to the remaining Ones , which are enigmatic and a very widely shared kind of Dream .
δει ειη παρασκευασασθαι εφ' Το λοιπον , ο το ηνιγμενον και πολυ και κοινοτατον γενος .
For Its genesis is , as it is so said , strange and unusual , and since It has sprung forth from
γαρ εκεινο Γενεσιν εσχεν , ως ουτως ειπειν , ατοπον και αλλοκοτον , τε και ως βλαστησαν εκ
such sources , Its advance is most obscure . For in regards to Self , it has to be as follows . Its Nature
των τοιουτων προεισιν ασαφεστατον . γαρ περι αυτου Εχει ωδε : φυσις
contains all those things that exist ; those that have come to be , and those that shall be (since this is also
εχει παντων Οσα οντων , γενομενων , μελλοντων (επει τουτο και
a mode of existence) . Thus from the underlying existence of Selves , images flow , and bounce around .
τροπος υπαρξεως) , της υποστασεως αυτων , ειδωλα απορρει , και αποπαλλεται .
For if each perceptible thing is a **Idea** coupled with matter , then if we were to observe the outflow of the
γαρ Ει εκαστον αισθητον εστιν ειδος συνδυασθεν υλη , δε εφωρασαμεν την εκροην της
matter in the composition , **The Logos** grasps that **The Nature** of the images is also channeled , so that
υλης εν τω συνθετω , ο λογος αιρει την φυσιν των ειδωλων και εξοχετευεσθαι , ινα
according to both of the parts of existence , the value of the *images* that come to be will (not) be denied .
κατ' αμφω τα μερη του οντος την αξιαν τα γινομενα αρνησηται .
Thus **The Imaginative Breath** is the most reflective mirror of all these out-flowing *images* .
το φανταστικον πνευμα εστιν εμφανεστατον κατοπρον απαντων Τουτων των απορρεοντων ειδωλων.

For *they* wander around in every which way and slip-away from *their* **Seat** , through the indefiniteness
γαρ Περινοστουντα αλλως και διολισθαινοντα στασεως τη αοριστα
of *their* existence , and because *they* are recognized by none of **The Real Beings** . Therefore whenever
του ειναι και τω επιγινωσκεσθαι παρα μηδενος των οντων , επειδαν
they meet with the psychical **Breaths** , which are on the one hand , **images** , whereas on the other hand ,
εγκυρση τοις ψυχικοις πνευμασιν , ουσιν μεν ειδωλοις δε
they have **their Seat** in **Nature** , then *they* rely mainly upon **them** and find *their* **Rest** as it were at *their*
εχουσιν εδραν εις την φυσιν , προσαπερειδονται τουτοις και αυτα αναπαυονται ωσπερ εις
own **Hearth** . Therefore , on the one hand , of those things which have come to be , inasmuch as they
εστιαν . ουν μεν Των γενομενων , ατε
have already passed into the activity of existence , the images sent forth are clear , until , through
ηδη παρελθοντων εις την ενεργειαν του ειναι , τα ειδωλα αποστελλεται σαφη , μεχρις υπο
the full passing of time they become faint and faded . Whereas on the other hand , of **The Real Beings** ,
πληθους χρονου γενηται αμενηνα και εξιτηλα : δε των οντων
inasmuch as **They** are even Now **Abiding** , the images are more vital and more distinct , whereas those
ατε ετι εστωτων , μαλλον εμβια και αριδηλοτερα , δε των
images of the future are more indefinite and indistinguishable ; for they are the advance waves of things
μελλοντων αοριστοτερα και αδιακριτα : γαρ εστιν Προκυλινδηματα
not yet present , the blooming forth of their unfulfilled/incomplete/potential nature , riddles , as it were
ουπω παροντων , εξανθηματα ατελους φυσεως , αινιγματα οιον
of seeds laid-up in store , leaping and springing out . And so there is a need for Such an Art
σπερματων αποκειμενων αποσκιρτωντα και εξαλλομενα . και δει Ταυτη τεχνης
that looks towards future events ; for the images which advance from Self are shadow sketches , and
επι μελλοντων : γαρ ειδωλα προεισιν επι αυτου εσκιαγραφημενα , και
images are not as visible/manifest , just as those from **The Real Beings** . But Look they are indeed of a
εικονες ουκ εμφανεις , ωσπερ απο των οντων : τοι εστι γε
wonderful nature just as they are , since they have come to be from events that have not yet come to be !
θαυμαστα την φυσιν και ουτως εχοντα , οτι εγενετο απο μηπω γενομενων .

ια'. (11)

So then , I must straightaway say something about this **Art** ; how it may come to our support .
γαρ Αλλ' ηδη ρητεον τι περι της τεχνης , ως αν παραγενοιτο .
Therefore on the one hand , The Best Way is to prepare **The Divine Breath** in such a way , so that **It** may
ουν μεν Αριστον παρεσκευακεναι το θειον το πνεμα ουτως , ως
be worthy of **The Oversight** of **Intellect** and of **God** , but not to be the recipient of indefinite images .
αξιουσθαι εφορειας νου και θεου , αλλα μη ειναι δεξαμενην των αοριστων ειδωλων .
But on the other hand , The Best Nurture is through **Philosophy** , which both makes the passions Calm –
δε αριστη Τροφη δια φιλοσοφιας τε εμποιουσης παθων γαληνην ,
for when the **Breath** becomes disturbed by them , **It** is overthrown , as if it were a country – and also
το πνευμα κινηθεντων υφ' ων , καταλαμβανεται , καθαπερ χωρα , και
through an Orderly and a Sound-Minded Way of Life ; The Life that *least* maddens the living being ,
δια μετριας και σωφρονος διαιτης , μεν ηκιστα εξοιστρωσης το ζωον ,
and The Life that *least* causes storm-tossed-waves in the last body (**Phaedo** 67E-68D) . For the turmoil
δε ηκιστα εμποιουσης σαλον εις το εσχατον σωμα : γαρ ο κλονος
would reach as far as The First **Body** , but That must be kept Unperturbed and Unconfused . But since
αν Φθανοι μεχρι του πρωτου , δε το δει ειναι ατρεμες τε και ακλονητον . Αλλ' επειδη
on the one hand , this is an easy wish/prayer for every one to join in , whereas on the other hand , it is the
μεν τουτο ραδιον συνευξασθαι απαντι , δε

most difficult design of all for everyone to bring to completion , therefore we wish/pray that sleep be
αμηχανωτατον απαντων συγκατεργασασθαι , δε ημεις βουλομεθα τον υπνον ειναι
unprofitable to none . Come along then , let us look for a certain definition for those that are indefinable ;
ανονητον μηδενι , φερε ζητησωμεν τινα ορον τοις αοριστοις ,
and this is our **Art** of Organizing those images . Thus it has to be in this way . Just as when mariners
καν τουτ'εστι τεχνην περι συστησωμεθα τα ειδωλα. δε Εχει ουτως: Ωσπερ οταν των διαποντιων
sailing the sea sometimes come upon a certain landmark , and accordingly disembark , and see a city
πλεοντων ποτε προεντυχωσι επι τινι σκοπελω , κατ' αποβαντες ιδωσι πολιν
of human beings , so that whenever they see the same landmark , it will be a sign of the same city .
ανδρων , αν οσακις ιδωσι τον αυτον σκοπελον , σημαινονται την αυτην πολιν :
And just as from seeing the advance guard , we know that the generals themselves will be present ,
Και ωσπερ απο των προδρομων ισμεν οτι των στρατηγων παρεσονται
whom we do not see (for according to the same events , they always appear along with the others)
ους ουχ ορωντες (γαρ επι των αυτων φανεντων , αει ποτε παρεγενοντο)
so also , on every occasion , we obtain *signs* from the images of the activity of future events . For
ουτω και εκαστοτε σημαινομεθα τοις ειδωλοις την ενεργειαν των εσομενων : γαρ
these are the advance guard of those images , and *like signs* are the advance guard of like images .
ταυτα εστι Προδρομα των αυτων , και ομοια των ομοιων .
Therefore , just as when the same landmark becomes visible , it is the fault of the pilot , if he fails
ουν Ωσπερ ταυτου σκοπελου φανεντος κακια κυβερνητου μη
to recognize it , nor able to say towards what land the ship is moving ; and as such , they sail
επιγνωναι , μηδ' εχειν ειπειν παρ'ηντινα γην το σκαφος σαλευει , και ο τοιουτος πλει
without landmarks , in the same way if one who has often seen the same sight , fails to seal-up which
ατεκμαρτα , ουτως ει ο πολλακις ιδωντην αυτην οψιν , μη κατεσημηνατο τινος
experience or fortune or event that is prophetic to self , then such a one uses their life in a mindless way ,
παθους η τυχης η πραξεως εγενετο πριφητις αυτω , χρηται τω βιω ανοητως ,
just as that pilot , of his ship . And so we predict through signs from **Zeus** in perfectly
καθαπερ εκεινος ο κυβερνητης τω σκαφει . Και προαγορευομεν τας διοσημειας εν βαθεια
serene weather , as when we see halos around the moon , because we have often seen tempests
ειρηνη του περιεχοντος , ιδοντες αλως περι την σεληνην , οτι πολλακις ιδοντων χειμων
following such a halo .
ηκολουθησεν ουτω .

A single halo , opines calm and windstorms ,
Τη μεν ιη δοκευειν γαληναιης τε ανεμοιο :
a broken one , wind ;
Ρηγνυμενη ανεμοιο ,
but a faded one , calm .
δε μαραινομενη γαληνης .
Then The Moon surrounded by two halos could opine tempests .
δ' σεληνην περιτροχαοιντο Ται δυο αν χειμωνι .
but if triple halos ring , storms rage greater .
δ' αν τρισελικτος αλωη χειμωνα φεροι Μειζονα .
And if darkened , even more ,
Και ει μελανεισα μαλλον ,
if broken even yet more .
ρηγνυατο και μαλλον . **Aratus** , **Phenomena** , **812-816**

And so , Aristotle and **The Logos** assert that in every case , on the one hand , perception creates
Ουτως Αριστοτελης τε και ο λογος φησιν επι παντων ; μεν η αισθησις εποιησεν

Memory , then on the other hand , **Memory** creates *Experience* , then in turn *Experience* creates **Art** .
μνημην , δε η μνημη πειραν , δε η πειρα τεχνην .
Therefore , let us proceed in this way in the case of **The Art** of **Dreams** .
βαδισωμεν ουτω επι την τους ονειρους .
Therefore , on the one hand , many books devoted to such observations have already
ουν μεν συχνα βιβλια της τοιασδε παρατηρησεως ηδη
been collected by some people . But I do indeed laugh at all of selves , since I am led to believe that they
Ηθροισται ενιοις : αλλ' εγωγε καταγελω απαντων αυτων , και ηγημαι
are of *little* benefit . For just as *the last body* is *the association* of elements , their *coming together*
ολιγον οφελος . γαρ ωσπερ το εσχατον το σωμα των καθωμιλημενων στοιχειων , η συνοδος
is not able to accept an **Art** of **Wholes** and **The Logos** that are altogether comfortable to *its nature* .
Ου δυναται δεξασθαι τεχνην καθολου και λογον συμπαρατεινοντα τη φυσει :
Since for the most part , body experiences *the same effects* from *the same causes* - since the difference
γαρ επι πλειστον πασχει ταυτα υπο των αυτων , Ως της διαφορας
between bodies of a *like nature* is *very small* , and a disease among *selves* , being contrary to *their nature*
εν προς αλληλα τοις ομοειδεσι της ουσης μικρας , και νοσουν εν αυτοις παρα το φυσιν
cannot escape being noticed - nor do we employ a standard such as this .
εχον ου λανθανει , ουδε χρωμεθα γνωμονι τω τοιουτω :
Whereas such is not the case with **The Imaginative Breath** . And so in **The First Nature** ,
αλλα ουχ ουτως επι του φανταστικου πνευματος , και τη πρωτη φυσει
one differs/bears/excels another , because one appropriately belongs to one sphere , and another
αλλο διενηνοχεν αλλου , γαρ αλλο προσηκει σφαιρα
to another , by as much as they mingle (in that sphere) .
αλλη τω πλειονι του φυραματος :

Exceedingly Blessed are all those eminent souls who are poured down
μαλα γε μακαρταται Η πασεων κειναι εξοχα Ψυχαων προχεονται
upon **The Earth** from **Heaven-above** .
ποτι γαιαν απ' ουρανοθεν .
But also **Blessed** are those souls who have spun no lies ,
δ' τε και ολβισται Κειναι εχουσαι νηματ ου φατα ,
who spring into life , from **Thee Lord Zeus *who Shines So Brightly***
Οσσαι εξεγενοντο απ' σεθεν αναξ Εκ Διος αιγληεντος
and also , from **The Mighty Thread** of **Self Necessity** .
και ηδε υπ' κρατερης μιτου αυτου αναγκης . Unknown

This then was also what **Timaeus** (41D-42D) hinted at , when he assigned a kindred star/sphere
τουτ' αρα ην Και οπερ Τιμαιος ηνιξατο , διδους συνομον αστρον
to each soul . But those souls which left their proper nature , who love to dwell about matter , one
εκαστη ψυχη . δε Αι και εκστασαι της φυσεως , τω φιλοχωρησαι περι την υλην , η μεν
less , but another more , since each one - by their unfortunate inclination – have stained their **Breath** .
ηττον , η δε μαλλον , ως εκαστη εδυστυχησε ροπης , εμολυνεν το πνευμα .
Surely then , by existing in this way they inhabit bodies , and so their whole life is spent on missing
δη εχουσαι ουτως Ενοικιζονται σωμασιν , και ολος βιος γινεται εν α–
The Mark ; *in* the illness of the **Breath** . Which self is contrary to **Nature** , because of **The Primary**
–μαρτια νοσω του πνευματος , μεν αυτω παρα φυσιν δια την πρωτην
Nobility of **The Breath** , whereas , it is **Natural** to the living being (for **Breath** exists **In This Way**
ευγενειαν : δε κατα φυσιν τω ζωω (γαρ ουτως
by being in **The Soul**) . Unless **The Nature** for **Self** depends upon the order in which **Breath** exists ,
εχοντος εψυχωθη) : ει μη φυσις αυτω ταττεται υφ' η ταξις εις ην εστιν ,

whether of **Itself** , **It** uses vice or **Virtue** ; for nothing is so nimble as **Breath** . How then in the case of
εαυτου χρωμενον κακια και αρετη . γαρ Ουδεν ουτως ευτραπελον ωσπερ πνευμα . Πως ουν αν
those that are unlike by nature , by law and by experience , could the same effects be brought to light
τοις ανομοιοις και φυσει και νομω και παθεσι , αν ταυτα εμφανιζοιτο
by those same causes ? This cannot be ; nor could it be . For how could both muddy-crystal-clear
υπο των αυτων ; τουτο Ουκ εστι , ουδ αν γενοιτο . δ' Πως αν το τεθολωμενον και το διαφανες
water ever exist , and still-moving water ever be arranged under the same shape and in the same way ?
υδωρ γενοιτο , και το μενον και το κινουμενον διατεθηναι υπο της αυτης μορφης ομοιως ;
And if you were to vary the tint of color from one to another , and vary the movements , then it will
και Ει διαφορας ο θολος ξρωματων κατα αλλος εν αλλω , και αι κινησεις δε
appear in various configurations . In this way they will have one generic characteristic ; that of deviating
εν πλειοσιν σχηματισμοις , ουτως αν ειη μεν τω γενει το αμαρτειν
from The Most Precise/Exact Image . Therefore if such a difference exists , then either some Phemonoe ,
της ακριβους εικονος . ουν Ει διαφορον εστι , δ' ειτ' τις Φημονοε ,
or some Melampus , or anyone else who thinks it is worthwhile to make some general arrangement and
ειτε τω Μελαμπους , ειτε τις ετερος αξιωσει τι καθολου διαταττεσθαι και
definition about such phenomena , let us enquire from selves , if it is natural whether a plane and a
convex
αφοριζειν περι των τοιουτων , πυθωμεθα αυτων , ει εχει φυσιν το ορθον και το διαστροφον
mirror , that are also made from dissimilar materials , would also reflect a like image of the thing shown .
κατοπτρον , το τε ανομοιων υλων , και αποδιδοναι ομοιον το ειδωλον του δεικνυμενου .
But I think , that from the beginning these people have not used any Philosophical thinking in regards to
Αλλ' οιμαι , την αρχην εκεινοι ουδε γε τι πεφιλοσοφηκασι περι
the **Breath** . Whereas That which is Akin to **Self** , whatever condition that may be , may be considered
του πνευματος . δε Το οικειον αυτω οπως ποτε εχον ηξιωσαν
to be a Rule and Standard for ***All*** .
ειναι κανονα και γνωμονα απαντων .

(In Dreams , "Relationships are Constant , terms vary"
'**The Orange Sutra**' p218 **Pierre Grimes**) .

And so I do not also claim that there is no likeness between all those that are dissimilar/unlike ;
Και εγωγε και αναιρω το ειναι ουκ εμφερειαν δια παντων των διαφεροντων ,
but I do affirm that the obscure becomes even more obscure by dispersion . Therefore , without a doubt
αλλα το ασαφες γινεται ασαφεστερον διασπωμενον : δε δηπου
the image of that act which leaped out prematurely , from the start , was also difficult to come to know .
το ειδωλον του πραγματος προεκθοροντος την αρχην Ην και δυσεπιγνωσον .
Thus it is even more difficult to grasp the common resemblance , in every case from the appearances .
δε Ετι χαλεπωτερον ελειν κοινω παραπλησιον εν εκαστω τροπω φαντασματι .

ιβ'. (12)

Thus on the one hand , because of this , one must reject the view that everything comes to be
μεν Δια ταυτα απογνωστεον απασι γενεσθαι
by common laws ; whereas on the other hand , each one of us must ourselves up , as if we were certain
του κοινους νομους : δε εκαστος εχετω τις
material for the Art . Then let everyone inscribe upon their Memory whatever those affairs are in which
υλην της τεχνης : εγγραφετω τη μνημη τισι ποτε πραγμασιν
they are involved (during the day) , on top of whatever kind of visions they see (at night) . These can be
συνηνεχθη , επι ποτε ποδαπαις ταις οψεσιν .
collected together without difficulty where habit along with the need is concerned , by taking particular

αθροιζεται Ου χαλεπως εξις συν το χρεια περι μελε– τινι
care/thought . For the need reminds one of the care/thought/attention , and especially when , in every
–τωμενον . γαρ η χρεια Υπομιμνησκει της μελετης , και μαλιστα οταν εκασ–
occasion , everyone is well-off for material . For what could be more unenvious/abundant than Dreams ?
–τοτε ευπορη της υλης . δ’ Τι αν γενοιτο αφθονωτερον ενυπνιων ;
And what more alluring ? Which even attract the senseless , to take some thought in regards to Selves .
δ’ τι επαγωγοτερον ; Α και εφελκεται τους ηλιθιους , τι φροντισαι περι αυτων ,
So that it would be shameful for those who have lived ten years beyond adolescence to still be in need
Ωστε αν ειη αισχρον τους γεγονοτας τα δεκα αφ’ ηβης ετι προσδεισθαι
of any other Diviner ; since they have not accumulated from themselves an abundant store of spectacles
ετερου μαντεως , αλλα μη συνενηνοχεναι παρ’ εαυτων παμπολλα θεωρηματα
from The Art . Thus , it would also be a wise enterprise to write down our waking and sleeping visions
της τεχνης . δ’ αν και ειη Σοφον γραφειν τα υπαρ τε και οναρ οραματα
and their attendant circumstances ; unless the way of your city is too uncultivated/wild , for so novel an
και συμπτωματα , ει μη ο τροπος της πολεως αγροικιειται προς το καινον
inventive insight . Inasmuch as we *see* the Value of joining together what are called by us day journals
της επινοιας . Επει ημεις αξιωσομεν συναπτοντας ταις καλουμεναις υφ’ ημων εφημερισι
to what we call night journals , in order to have records to remind us of the conduct in each life :
τας ονομαζομενας επινυκτιδας εχειν της διεξαγωγης υπομνηματα της εν εκατερα ζωη :
for **The Logos** has established that a certain life exists according to **the imagination** , that is at one
γαρ ο λογος ετιθετο τινα Ζωην κατα την φαντασιαν , μεν
moment better , but at another worse than the middle state , insofar as the **Breath** may relate to **Health**
νυν βελτιω , δε νυν χειρω της μεσης , ως το πνευμα αν εχη υγιειας
or disease . Therefore , in this way we will do a certain service to the empirical observation , by which
και νοσου . ουν Ουτως ποιοιμεν τι προυργου εις την παρατηρησιν , υφ’ ης
the Art is developed , and if nothing slips away from our Memory , then also in other ways , the result
η τεχνη συναυξεται , ουδενος διολισθαινοντος εκ ημιν της μνημης , και τα αλλα
will be a certain Refined Leading-up-of-the-**soul** , by Complementing itself with the history of its waking
αν ειη τις αστεια ψυχαγωγια , τιμαν εαυτον ιστορια εγρηγοροτα
and sleeping moments . But also in regards to those who occupy themselves with public speaking , I
τε και καθευδοντα . Αλλα και οις επιμελες εστι της γλωττης ,
do not know if any other foundation can come to replace this as a comprehensive basis for exercise in the
ουκ οιδ’ ει τις ετερα υποθεσις αν γενοιτο αντι ταυτης παντοδαπον γυμνασμα εν τω
power of speech . For if the sophist of Lemnos (Philostratus) says that the day journals are good
δυναμεως της λεγειν . γαρ Ει ο σοφιστης Λημνιος φησι τας εφημεριδας ειναι αγαθας
teachers of speaking well on every subject , since they do not overlook matters of lesser importance ,
διδασκαλους του ειπειν ευ περι απαντος τω μηδε υπεροραν των μειονων ,
but compels one to go through all that is trivial and the serious , then *how* is it *not* worthwhile to Value
αλλ’ αναγκην ιεναι δια παντων ειναι φαυλων τε και σπουδαιων , πως ουκ αξιον αγεσθαι
night journals as a subject of explanation/translation ? Then can everyone see how great the work is ,
τας επινυκτιδας εις υποθεσιν ερμηνειας ; δ’ αν τις Ιδοι οσον το εργον ,
at attempting to apply together **The Logos** to the apparitions , from which apparitions on the one hand ,
επιχειρησας συμπαρατεινειν ο λογος τοις φασμασιν , υφ’ ων μεν
things that are united by nature are separated , while on the other hand , things that are separated by
nature
τα συνοντα φυσει χωριζεται , δε τα κεχωρισμενα φυσει
are united , and so **The Logos** must reveal what has not been revealed .
συναγεται , και τω λογω δει φαντασαι τον μη πεφαντασμενον .
But is it indeed no mean deed , to pass on to another a certain strange motion

Αλλ’ γε ου φαυλον το εργον , διαβιβαζειν εφ ετερον τι αλλοκοτον κινημα
that has come to be in one’s own soul . Thus on the one hand , when things that exist are expelled from
γενομενον εν τη ψυχη . δε μεν Οταν τα οντα εξωθηται

existence by **the imagination** , but on the other hand , instead introduce into existence , Those that could
του ειναι τη φαντασια , δε αντεισαγηται εις το ειναι τα
never in any possible way exist , nor even have a Nature capable of existence , then by what contrivance
μητε μηδαμη μηδαμως οντα μητε εχοντα φυσιν ειναι , τις μηχανη
from our own untapped resources could a Nameless Nature be presented ? Furthermore , neither does the
τοις ανεννοητοις οικοθεν ακατονομαστον φυσιν παραστησαι ; δε ουτε
soul make all these **Ideas** appear all at once , nor yet at the same instant ; but rather in the same way as
Η φερουσα πολλα τουτ’ ειδη δεικνυσι παντα αμα , ουδε και συν χρονω : και μεντοι ταυτα ως
The Dream Itself contains **Them** and will extend to us . For we believe whatever It wills us to believe .
το ενυπνιον εχη τε και αν ορεγη . γαρ οιομεθα απαν ο τι αν βουληται :
And in which to survive at all , without cutting a sorry figure , would be by The Perfection of Speech .
και εν οις το διαγενεσθαι απασι μη λιαν ασχημονουντα , αν ειη τελειοτατης ρητορικης .
For It acts *wantonly* , and even *against* our Intelligence of Self , by imparting something *more* than that
δε Νεανιευεται και ηδη κατ’ ημων της γνωμης αυτης , ενδιδουσα τι πλεον του
which thinks . For we are not indeed insensibly disposed to the spectacles , but on the one hand , we give
οιεσθαι : Ουδε γαρ ουδε απαθως διακειμεθα περι τα θεαματα , αλλ’ μεν συγ–
our strong approval and partialities , and on the other hand , but not least of all , our strong disapproval .
αι ισχυραι –καταθεσεις τε και προσπαθειαι , δε ουχ ηκιστα αποστυγουμεν ,
And so the many trickeries that are bound up together with these feelings , attack us while we sleep .
και αι συχναι μαγγανειαι περι ταυτα επιτιθενται καθευδουσιν:
Surely then , at that time , pleasure is most of all so full of charm , so as to wipe away from our **souls**
δη τοτε Η ηδονη τε και μαλιστα μειλιχωτατον , ως εναπομοργνυσθαι ταις ψυχαις
hate and love in our waking life . If anyone intends to speak no **soul*less*** words , but rather , to accomplish
μιση και ερωτας εις την υπαρ ζωην . Ει τις μελλοι φθεγγεσθαι μη αψυχα , αλλ’ επιτελειν
that for the sake of which **The Logos** was seriously undertaken , then they would need stirring
οτου χαριν ο λογος εσπουδασθη , δη αν δεοιτο κινουμενων
words and phrases , to put their auditor into the same feeling-state and lofty thoughts as selves .
των ρηματων , καθισταναι τον ακουστην εν ταυτω παθει και υπολη̃ψεσι ταις αυταις .
Thus in Dreams , at the same time , one conquers , and walks , and flies , and even so , the **imagination**
δε αμα τις και νικα , και βαδιζει , και ιπταται , και Ηδη η φαντασια
has space for all ; but how shall speech accommodate all at the same time ? And so when someone who
χωρει παντα : δ’ Πως αν λεξις χωρησειε ; και τις
is asleep Dreams , and they see a Dream , and still sleeping awake from It , so they think , and shake off
καθευδει ονειρ , και ορα ονειρ , και καθευδων διανεστη , ως οιεται , και απετιναξατο
their Dream while still laying down , and Philosophize about something that was disclosed during the
τον υπνον κειμενος , και φιλοσοφει περι τι φανεντος του
Dream , according to what they know , and according to this Dream , but this Dream is twofold . And so
ονειρου , καθα οιδε , και τουτο ονειρος , αλλ’ εκεινο διπλους : ειτ’
they distrust It , and think that they are presently awake , and that the apparitions are live . Consequently
απιστει , και οιεται το ειναι παρον υπαρ , και τα φαινομενα ζην . Εντευθεν
a mighty fight takes place , and they Dream there is an attempt directed against self , and so they leave
κρατος η μαχη ανα , και ονειρωττει τις αγωνα προς αυτον , τε
the Dream behind and begin to wake up , and try to get a hold of themselves and detect the deception .
απολιπειν και διεγειρεσθαι , και πειραν λαβειν εαυτου , και φωρασαι την απατην .
Therefore on the one hand , may the Aloadae be *Corrected* (by **Law**) for piling-up the mountains

ουν μεν Οι Αλωαδαι κολαζονται επιτειχιζοντες τα ορη
of Thessaly against **The Gods** (**Ody 11**-305) . Whereas on the other hand , there is no **Law**
Θετταλων τοις θεοις : δε ουδεις νομος

of **Adrasteia** (**Justice**/**Karma**) to hinder the sleeper , to keep them from Rising-up (on Dreams) from
Αδραστειας εμποδων καθευδοντι , το μη ουκ απαραι
The Earth even more fortunately than Icarus , and on the one hand , from soaring above the eagles , or on
της γης ευτυχεστερον Ικαρου , και μεν υπερπτηναι αετους , και
the other hand , from reaching far above The Loftiest Spheres of Selves . So also signs appear to one who
δε γενεσθαι υπερανω των ανωτατω σφαιρων αυτων . Και σημαινεται τις
contemplates The Earth from afar , of a land not visible even from The Moon . So it is also in their power
αποσκοπειται την γην πορρωθεν , και ουδ' ορωμενων τη σεληνη . δε και Εξεστι
to converse with The Stars , and to meet **The Unseen Gods** in **The Kosmos** . Indeed look , that which is
διαλεγεσθαι αστρασι , και συνειναι τοις αφανεσιν θεοις εν κοσμω . γε τοι Το χαλεπον
difficult to describe , takes place at that time easily , such as for instance **The Gods** are visibly manifest ,
χαλεπον λεγομενον , γινεται τοτε ραδιον , θεοι εναργεις φαινονται :
nor do **The Gods** even feel a particle of jealousy . For the dreamer does not even descend to The Earth
ουδε τουτων μεντοι ουδε εις φθονος . γαρ ουδε ηλθεν επι γης
after a short interval ; for they are There . For it is nothing to Dreams to be able to suspend/steal
Μετα μικρον , αλλ' εστιν . γαρ μη Ουδεν ενυπνιων ποιησαι το κλεψαι
both space and time together in this way . And so , they converse with sheep , and are led to think that
τουν μεσω και χρονω συν ουτως : Ειτα διαλεγεται προβατιοις , τε και ηγειται
their bleating is speech , and they understand what they are saying . So new on the one hand , and so
την βληχην φωνην , και ξυνιησιν λεγοντων . Ουτω καινον μεν , ουτω
plentiful on the other hand , is the wealth of subjects , if one has the courage to hand over **The Logos**
πολυ δε το πλατος των υποθεσεων , ει τις θαρσησειεν επαφιεναι τους λογους
to Selves .
αυταις .

ιγ' . (13)

For I also think that myths take their authority from Dreams , and in which
γαρ Εγω και οιμαι τους μυθους λαβειν εξουσιαν παρα των ενυπνιων , και οις
peacock , fox , and sea all speak . But these are few when compared to the independence of Dreams .
ταως και αλωπηξ και θαλαττα φθεγγονται . ταυτα Ολιγα προς την αυτονομιαν των υπνων .
Then although myths are a very small part of Dreams , nevertheless they were approved by the wise
Αλλα καιπερ οι μυθοι οντες ελαχιστη μερις των ενυπνιων , ομως ηγαπηθησαν υπο των σοφιστων
as a preparation for explanation/exposition . And indeed in regards to which explanation , since myths are
the their παρασκευην εις ερμηνειας . Καιτοι γε οις ο μυθος
beginning of The Art , Dreams should be Its appropriate end . And in addition to this , that they have not
αρχη της τεχνης , ενυπνιον αν γενοιτο πρεπον τελος : και προσεστι το μη
worked the tongue in vain , as in the case of myths , but are also wiser in thought .
ησκηκεναι την γλωτταν ματην , ωσπερ επι των μυθων , αλλ' ειναι και σοφωτερον γνωμη .
Surely then let everyone proceed , to write down with leisure and ease whatever
δη πας Ιτω , εις αναγραφην σχολη και ευμαρεια των οτω
happens in their waking and sleeping hours . Let them spend some time on this , and on the one hand ,
συμπιπτοντων αυτω τε υπαρ και οναρ : δαπανατω τι χρονου του , μεν
from which time spent , the greatest help will attend them from their understanding of their own writing ,
αφ' ου , το κρατιστον παραγινομενον απο της διανοιας του γραμματος ,
from which they will assemble The Art of Divination that we have praised , above which there can be no

ην αγειρει την μαντικην υμνηκαμεν , ης αν γενοιτο ουδεν
other practice that is so much more **Beneficial** . Certainly on the other hand , we must not discard
πραγα πολυωφελεστερον . μην ουδε Ου αποβλητον

The Logos which follows in the wake of the work . For on the one hand , **This** will be a **Game**
η λεξις το εφολκιον των πραγματων : γαρ μεν αν γενοιτο παιγνιον
for The Philosopher , in which **Game** They loosen their tenor , just as the Scythians loosen their bows .
Φιλοσοφω , χαλωντι του τονου καθαπερ οι Σκυθαι τα τοξα :
Thus on the other hand , let us prescribe **Self** to the orator as **The Summit** of their expositions . For they
δε επιταξωμεν αυτην ρητορι κολοφωνα των επιδειξεων . Ως
do not appear to me to make use of their severity in an opportune way in regards to Miltiades and Cimon ,
ουκ δοκουσιν μοι εμμελεταν την δεινοτητα εν καιρω και Μιλτιαδη και Κιμωνι
and in regards to certain nameless persons , and also in regards to rich and poor that are opposed to one
και τισι ανωνυμοις , και πλουσιω και πενητι εκ εχθροις
another in politics , and in regards to which I have seen these old men disputing with their colleagues in
τα πολιτειας , και υπερ ων εγω ειδον πρεσβυτας ανθρωπους ζυγομαχουντας εν
the theatre . And yet indeed they sat there with all the majesty of **Philosophy** , and each in turn stroked
θεατρω : καιτοι γε ηστην επι μαλα σεμνω φιλοσοφια , και εκατερος ειλκετην
their heavy beard , that seemed to weigh as much as a gold talent . But all this dignity did nothing to
αυτοιν πωγωνος , εικασι ως ταλαντα , Αλλ' η σεμνοτης ουδεν
prevent them from abusing and annoying each other , or from tossing their hands about inelegantly , while
εκωλυσεν αυτους λοιδορεισθαι τε και αγανακτειν , και περιδινειν τω χειρε ακοσμως , εν
they delivered interminable speeches on behalf of people , whom on the one hand , at that time I
thought ,
τω διατιθεσθαι αποταδην λογους υπερ ανδρων , ως μεν τοτε εγω ωμην ,
were their friends , but on the other hand , from the beginning those they were supposed to be defending ,
επιτηδειων , δε εφθασαν οι μεταδιδαξαντες ,
neither existed , nor could ever come to exist , not because they were not their intimate friends , but
ουτε οντων , ουτε ποτε γενομενων , οτι μη επιτηδειων , αλλ'
because they did not even have a basis in Reality . How then could a government such as this even exist
ουδε την αρχην εν τη φυσει . Που γαρ αν πολιτεια τοιαυτη και ειη
that grants the best citizens the 'privilege' of killing a political opponent ? And if indeed whosoever
διδουσα αριστει γερας κτειναι πολιτην αντιπολιτευομενον ; Καιτοι γε οστις
is still engaged in fighting a figment at ninety years of age , then to what season do they postpone
ων αγωνιζεται πλασμα ενενηκοντουτης , εις ποιον καιρον ανατιθεται
The Truth of **The Logos**' ? But generally , they do not appear to me to understand the name of The
την αληθειαν των λογων ; δε Ολως ουδε δοκουσι μοι επαιειν του ονοματος της
Care-**A**ttention-**P**ursuit , because **It** professes to work earnestly for the sake of another . But if they were
μελετης οτι φησι σπουδαζεσθαι δι' αλλο : δε οι
led to see **The Preparation** as an **End In-Itself** , then they would also be Well-Content with **The Road** ,
ηγηνται την παρασκευην τελος , και ηγαπησαν την οδον ,
as if **It** must be **The Very Goal** to which they are **Proceeding** ; for they have made the **C-A-P** a contest ,
ως δει εφ ο βαδιζειν . γαρ πεποιηνται Την μελετην αγωνα ,
(As if someone who had sparred in the ring , would be properly praised at the boxing-wrestling matches
Ωσπερ ει τις χειρονομησας εν παλαιστρα , κηρυττεσθαι αξιωσει παγκρατιον
at the Olympics) . Accordingly then , on the one hand , such a Drought of Intellect (**Meno 71A**) , whereas
εν Ολυμπια) . αρα μεν , Τοσουτος αυχμος νου ,
on the other hand , such a flood of words have possessed these people , that some who are , able to speak ,
δε επομβρια λεξεων κατεσχεν τους ανθρωπους , ως τινας οι ειναι δυνανται λεγειν ,

have nothing that they must say , for they must be **Benefitted** *from themselves* , just as **Alcaeus** and also
εχοντες ουκ ο τι δει λεγειν , δεον απολαυειν εαυτων , ωσπερ Αλκαιος τε και
Archilochus , each of whom have spent their **Well-Rounded** Words on *their own private* life . And
Αρχιλοχος , εκατερος οι δεδαπανηκασι την ευστομιαν εις τον οικειον βιον . Και

moreover the succession of time watches over The Memory of both that which they suffered , and that
τοινυν η διαδοχη του χρονου τηρει την μνημην τε ων ηλγησαν , τε
which they enjoyed . For they have ***not*** brought forth **The Logos** hanging in emptiness , just as this young
ων ησθησαν , γαρ Ουτε εξηνεγκαν τους λογους κεμεμβατουντας , ωσπερ τουτο το νεον
and wise generation who hypothesize upon figments of their imagination , nor have they *devoted their*
το σοφον γενος ταις υποθεσεσιν επι συμπεπλασμεναις . Ουτε κατεχαρισαντο σφετερον το
good for the sake of others , just as **Homer** and **Stesichorus** did on the one hand , by making The Heroic
αγαθον ετεροις , ωσπερ Ομηρος και Στησιχορος μεν εθεσαν το Ηρωικον
Tribe more glorious through their poems (and in turn *we* have Profited by their zeal for **Excellence**) ,
φυλον επικυδεστερον διαυτων τας ποιησεις (και ημεις ωναμεθα του ζηλου της αρετης) :
while on the other hand , selves have indeed failed '*to take care*' of themselves , about which we have
δε αυτοις γε το ημεληθησαν εφ' εαυτοις , περι ων εχομεν
nothing to say , other than that they were clever poets . Therefore , whosoever aspires to be spoken of by
ουδεν ειπειν , η οτι δεξιοι ποιηται . ουν Οστις ερα του λογου παρ'
human beings in the future , and is aware of the power to create Immortal Works on the tablets within
ανθρωποις εις επειτα και συνοιδεν δυναμενω τικτειν αθανατα δελτοις εν
Themselves , then in that case , let us dismiss that lawless style of composition of ours ,
εαυτω , μετιτω την παρανομουμενην συγγραφην υφ'ημων .
and courageously commend themselves to **Time** . For **It** is a **Good Guardian** , whenever
θαρρων παρατιθεσθω Εαυτον τω χρονω . εστι Αγαθος φυλαξ , οταν
anything that Accords to **The Divine** is entrusted to **It** .
τι κατα θεον πιστευηται .

THE END

Translated with All Our Love , by Juan and Maria Balboa ,
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